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ANNALS  
OF THE  
PROPAGATION  
OF  
THE FAITH

ISSUED EVERY TWO MONTHS

VOL LIX.—JANUARY, 1896.—No. CCCXLIX.

DUBLIN:

PUBLISHED FOR THE CENTRAL COMMITTEE  
OF THE ASSOCIATION FOR IRELAND,  
22 PARLIAMENT STREET.

W. POWELL, PRINTER, 22 PARLIAMENT ST.



The Association for the Propagation of the Faith throughout the Old and New World has been established for the purpose of assisting, by prayers and alms, the Catholic Missioners who are engaged in preaching the Gospel. The Members say one *Pater* and one *Ave* every day; and it is sufficient, once for all, to offer for this intention the *Pater* and *Ave* of their morning and night prayers, adding each time the aspiration: *Saint Francis Xavier, pray for us.*

The Subscription is *one half-penny per week* (or 2s. 2d. a year). One Subscriber in ten acts as Collector, and pays in the amount to another Member of the Association, who has ten such collections, in other words, one hundred subscriptions, to receive. Donations are likewise thankfully received from the Subscribers, and from others not Members of the Society.

Two separate Councils, one established at Lyons, and the other at Paris, distribute the funds among the different Missions. A report in full of the sums received, and of their distribution, is inserted every year in the *Annals of the Propagation of the Faith*. This publication, which is a continuation of the *Edifying Letters*, is lent free of charge to the Members for their perusal, and gives six times a year the news received from the Missions. One copy is supplied to every circle of Subscribers bringing in £1 1s. 8d.

The *Society for the Propagation of the Faith*, approved by the Bishops of every land, recommended by numerous Circulars and Pastoral Letters, favoured on many occasions with the benediction of the Holy See, received, finally, by the Encyclical of the 15th of August, 1840, the highest approbation which a work of charity could receive. The Sovereign Pontiffs, Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX, by Rescripts dated the 15th of March 1823, 11th May 1824, 18th September 1829, 25th September 1831, 15th November 1835, 22nd July 1836, 17th October 1847, 10th September 1850, 31st December 1853, 17th April 1855, 7th March 1862, and 26th January 1865, have enriched it with many Indulgences. Finally, by a new Encyclical of the 3rd December 1880, Pope Leo XIII has solemnly recommended it to the entire Catholic Universe.

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ANNALS  
OF THE  
PROPAGATION OF THE FAITH.  
A PERIODICAL COLLECTION

OF  
LETTERS FROM THE BISHOPS AND MISSIONERS EMPLOYED IN THE  
MISSIONS OF THE OLD AND NEW WORLD, AND OF ALL THE  
DOCUMENTS RELATING TO THOSE MISSIONS, AND TO  
THE INSTITUTION OF THE PROPAGATION  
OF THE FAITH.

*This Collection serves as a continuation of the "LETTRES EDEFIANTES."*

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VOL. LIX.—JANUARY, 1896.—No. CCCXLIX.

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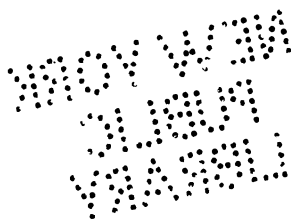
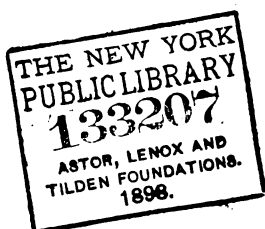
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1896.



# GENERAL REVIEW

OF THE LABOURS OF THE

APOSTOLATE DURING THE YEAR 1895.

WHEN, at the close of a year, we essay to condense the news given from day to day, the same thought invariably recurs: the Catholic Church does not gain its victories without a struggle. Now, in the history of Missions especially, this truth strikes the most superficial as well as the most careful observer. Always struggling with material and tangible difficulties; always, or almost always, confronted by openly hostile people who know but little of the ways of diplomacy, a Missioner is not like the Priest in civilized countries, obliged to observe rules which would exhaust his strength or lessen his prestige: he struggles, he suffers, sometimes triumphs, oftenest dies a painful death, falling in his half ploughed furrow, which others will come to finish and to fertilize with their sweat and with their blood. This, in a few words, is the annual history of the apostolate. True, the country in which the fight has to be carried on may each year be a different one, but the struggle is always the same, the incidents the same, though the combatants may be different.



Of Europe, we will say but little, for, in spite of the efforts of the Church, in spite of the spirit of conciliation and wisdom carried by Rome to the utmost limits, we can, alas! notify but very little improvement in the general condition of Catholic nations. Never-

theless, if, in those countries formerly invaded by Protestantism, conversions are not very numerous amongst the masses of the people, on the other hand, amongst the ranks of the Protestant clergy, how many glorious recruits at the present moment, and what hopes for the future! Everywhere that, scarcely twenty years ago, hatred of Rome was the order of the day, we now see the Catholic Church recognized as an imposing moral force and treated by the nobility and by loyal adversaries with a courtesy, a respect of which we are proud.

What we say of Protestant nations, we may also affirm with regard to those States under the dominion of the Sultan of Constantinople; in those States (at least until the late Armenian troubles, in which politics are the prime factor) unlimited liberty is allowed to the Catholic religion and to its public observance: our Daughters of Charity, our Christian Brothers, all our Religious, far from being treated as pariahs and counted as enemies and strangers, possess not only the rights of citizenship, but, on account of their devotedness, are regarded "as a smile from Heaven to earth." How comes it, then, that in those beautiful Christian countries so ennobled by the Church, the powers of darkness continue their work of death and social disorganization, impose their commands upon the public authorities and replace the chivalrous laws of other days by measures as despicable as they are hypocritical.



In Asia, one of the most important events of the year was the convocation of the Eastern Patriarchs at Rome. As we are aware, the Holy Father had already made preparations for the realization of his projects of union by sending his Grace the Archbishop of Reims as Legate from the Holy See to the Eucharistic Congress at Jerusalem. At the conclusion of this mission, it seemed to Leo XIII. that the time had come to make a supreme effort on behalf of the Eastern communities. Hence, the Encyclical assuring to these ancient Churches autonomy and respect for their national

liturgies; hence, another Encyclical in which are marked out the precise rules and limitations for the Latin Priests who act as auxiliaries of the Eastern clergy; hence, an appeal to the Coptic people and the solemn eulogium pronounced upon the Jesuits to whose care is entrusted the education of the Coptic clergy; hence, likewise, a last Encyclical, which shall remain for ever in the golden record of our Association as one of the highest and most glorious testimonies to its Work. In this admirable document, addressed to the entire Universe, the Supreme Pontiff once again speaks in the highest terms of an Association which has been the most powerful auxiliary of the apostolate in the nineteenth century, and, associating it with the vast projects for the East which he had formed in his heart, he recommends it to the charity and solicitude of all Bishops throughout the world. Let us hope that the world will respond generously to this appeal, thus enabling us to participate, like dutiful sons, in the great and holy aspirations of Leo XIII., "without being obliged," as he himself says, "to lessen the happy influence of our Work throughout the rest of the universe."



In the far East, all the religious families continue their labours in the grand cause of civilization and faith. While the Jesuit Fathers in India seek, often with success, to struggle against the prejudices of caste, the Society of Foreign Missions, Paris, seems daily more determined to deserve its title of "fountain of martyrs." At Laos, it is Father Verbier who, with his catechists, dies for the faith; at Su-Tchuen, it is Mgr. Dunand, it is Mgr. Chatagnon who, imprisoned by the mandarins, owe their lives solely to the firm and judicious intervention of the French Minister of Foreign Affairs and of Monsieur Gerard, his representative at Peking. Apropos of this occasion, and as a consolation for many sad trials, it gives us pleasure to repeat and to emphasize the following words of a well known Lazarist, Monsieur Favier: "It is certain," he wrote lately, "that France has won the first place in the far East, and

that, by the vigour and firmness of one man, Monsieur Gerard. With such a Minister, we may rest assured that all that is possible will be done, and that promptly."

It is not possible in this rapid summary to cite all the acts of devotedness performed. It would be necessary to name all the religious Orders belonging to every nationality, which are spread over the Asiatic continent. Still, let us mention, in passing, Mgr. Colombert and Mgr. Cordier, who will leave behind them at Saigon and in Cambodia such high renown for wisdom, and Mgr. Bax, of the Belgian Congregation, Scheut-lez-Bruxelles, who, in Kansou and in Mongolia, will always be regarded as the model of a true Missioner.



In Africa, the year 1895 has beheld the realization of a project dear to the eminent and lamented Cardinal Lavigerie, the taking possession by the apostolate of the station of Timbuctoo, hidden away amongst the sands of the great desert, and it was a spiritual son of the African Prelate, the Rev. Father Hacquart (of the White Fathers) who had the honour of being the first to plant the Cross in the famous metropolis of the Central Soudan.

If we approach the eastern coast of the Dark Continent, we see new labourers at work upon the elevated Abyssinian table-lands, cultivated for more than half a century by the Lazarist Fathers. Taking into consideration the political events which have given over to the Italian protectorate a considerable portion of the basin of the Red Sea, the Holy See has divided the former Vicariate-Apostolic of Abyssinia, and has confided to the Capuchins from Rome a new Prefecture-Apostolic, that of Erythria.

In Madagascar, where the French troops have just achieved a conquest, a future full of promise opens for evangelization, and, in order to respond to the movement towards conversion, which will follow quickly upon the fall of a government hostile to Catholicism, the Holy See is making arrangements for dividing the island between.



three great Religious Bodies, its evangelization having hitherto been under the sole care of the Society of Jesus.

This valiant Society lost, during 1895, one of its most illustrious members. In the Mauritius, the neighbouring island to Madagascar, Mgr. Leo Meurin, in the month of May, closed, by a happy death, his laborious and fruitful apostolic career. Having governed the diocese of Bombay for twenty years, he was promoted to be Archbishop and transferred to the See of Port Louis.

On the western coast, a new Mission, the Prefecture of the Ivory Coast, was established in 1895, and the long widowhood of the Church in Benin, so prematurely deprived of its first Vicar, Mgr. Chausse, has been terminated by the election and consecration of Mgr. Pellet, another Missioner from the Society of African Missions, Lyons. In the apostolic dominion confided to the children of Mgr. Marion de Bresillac, deaths succeeded each other with sad rapidity : in one year, eighteen Priests and Nuns have been called to their eternal reward ; but devotedness and heroism are hereditary in the family of this glorious Bishop.



In the New World, Catholicism continues its peaceful conquests amongst the sects of every denomination who compose the sixty millions of inhabitants of the great American Republic.

The poor uncivilized tribes of Northern Canada are under the care and instruction of the Oblate Fathers, whose zeal and activity are extending the benefits of Christian civilization even as far as the Frozen Sea.



In Polynesia, while the Marist Fathers celebrated with pious enthusiasm the jubilee of their arrival in New Caledonia, and made acts of thanksgiving to God for the abundant graces showered upon their fifty years of labour in the Canaque country and the neighbouring islands, other Missioners, the Fathers from Picpus

cast the evangelical net upon the waters of Cook Archipelago and annexed an entire pleiades of islands to the kingdom of Jesus Christ.

These beautiful Oceanian Missions are, unfortunately, visited periodically by terrible cyclones which, in a few hours, destroy edifices raised at the cost of long, fatiguing, and expensive labour. Thus, on the 6th of January, a typhoon spread ruin and death throughout the whole Fidjian Archipelago.

Shortly afterwards, the Mission of Central Oceania was in mourning for the pious Queen Amelia, whom God called to Himself on the 11th of March. This sovereign of the Wallis Isles was unceasing in her protection of the Missioners and their work.



In conclusion, may we be permitted to make an urgent appeal to our Benefactors. The harvest promises to be abundant, even the harvesters grow more numerous, for never before were there so many Missioners preparing in our houses, never before were there so many vocations. What we now want are those material resources which assure to the apostles, not the riches of Protestantism, but daily bread and the means of building a humble chapel and a modest school. At the very time when these lines reach our readers, the yearly collections will be gathered together. May each one, before making his offering, lend an ear to the cries of distress from the apostolate. God, as they know, never allows Himself to be outdone in liberality, and they will never have to regret sacrifices which the Master of the vineyard will pay back a hundred fold.

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# MISSIONS OF ASIA.

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## VICARIATE-APOSTOLIC OF SOUTHERN SU-TCHUEN.


We have kept the readers of the *Annals* acquainted with the particulars of the persecution which burst forth against the Missions of Su-Tchuen. The Christians have suffered severely and their Bishops have been imprisoned. Now, however, God be praised, peace is restored! Mgr. Chatagnon has been able to resume the guidance of his eighteen thousand Christians, with the assistance of his forty-four Priests and sixty catechists. The picturesque narrative in which the worthy prelate gives an account of his captivity, is most interesting, and we have pleasure in publishing these graphic and attractive pages.

### LETTER FROM MONSIEUR CHATAGNON,

VICAR-APOSTOLIC OF SOUTHERN SU-TCHUEN,

To the Abbé SEON, Parish Priest of Saint Galmier (diocese of Lyons).

Tchen-tou, 19th August, 1895.

 Y last letter, written scarcely a month since, was dated from my prison at Mei-tcheou, and it seems as if that were already a year ago, so long do the grave events in which I have been an actor make the time appear. A few days after I wrote to you, I received your letter of the first of May. How welcome it was at the very moment when I stood most in need of consolation and encouragement! I had been at the time more than a month shut up with my three brethren in a room

scarcely more than twelve feet square, and which served us as sleeping-room, refectory, and study. I was not even at liberty to grieve over the ruin of my poor Mission, a ruin at which I had looked on, powerless: it was necessary to show a cheerful face to all and to assume a confidence I did not feel, in order to sustain their courage. How often did I retire into a corner to write to my absent brethren, to strengthen them against the storm, to give them directions, to console them, to encourage them; no sooner did I find myself alone than the tears flowed from my eyes, sobs choked me and I could no longer write.

How I thanked God for having given me such admirable companions in my captivity! They chatted, told stories of bygone days which made us forget, for the time, the sadness of the hour; they joked and laughed, which always and under all circumstances does more good than crying. And then, my confreres were my counsellors and secretaries, for I had writing enough for three months, between foreign correspondence, diplomacy with the Chinese mandarins and the French Legation, and particularly correspondence with the Missioners and with native Priests!

## I.

Although, as I have already told you, prisoners by necessity (for there was no safety for us except at the prefecture), we had, God be praised, fallen into the hands of a good-natured mandarin who was our friend and who never interfered with our communications with the outside world; he gave us as much liberty as was compatible with our security. Therefore, although the apartment assigned to us was very small, during the day we went freely about the prefecture, no one daring to molest us or scoff at us. As, amongst such a large number of employees (one hundred and twenty-five in all), many were more or less trustworthy, the mandarin had himself pointed out to us those to whom we could speak or to whom we could ask a service. Thus, we did not feel in any way constrained; in the mornings, we could go make our medita-

tion in the courtyards, the gardens, or some other retired spot, for the morning, up to eight o'clock, was the quietest time, all being yet asleep. During the day, we established ourselves as best we could, to read, write, and smoke, but we were then surrounded by a curious crowd wanting to turn over our books, try our pens, and sometimes ply us with the most ridiculous questions about Europe and the rest of the world.

As for religion, they all questioned us after the fashion of Pilate, asking what is the truth, but paying no heed to the answer. They ended by letting us alone, convinced that we were only ordinary men.



Moreover, our "patron," as we called the mandarin, would not have allowed us to be annoyed, and all his employees knew this; he was a truly good man and an honest mandarin, and in this respect we were far better situated than was Mgr. Dunand with the Prefect of Tchen-tou.

On our arrival, our mandarin did his best to make us feel at home and to re-assure us. An old military man who neither smokes opium nor drinks wine; stout, frank, very active and energetic, he is only temporarily at Mei-tcheou in the place of another who could not succeed in managing the police or purging the country of the brigands who infested it. Our friend succeeded so well in a few months that while we were there the people gave him an entertainment in order to thank him. We, also, must make him some presents, in return for his kind protection, both of ourselves and of our Christians, at a time when the whole surrounding district was ravaged.

"—Look," said he to us, "we are just as if we were in an island here, while all the country around is submerged."

Then, turning back his sleeves to the elbow and showing his muscular arms:

"—See," continued he, "one hand for five men, the other for

five more ; I am not afraid to encounter ten men for my own share. Rest assured you have nothing to fear while you are with me."

And, in fact, throughout the whole of his district, neither ourselves nor our Christians were molested.

He added :

"—I have been in four kingdoms ; I know what the strangers are. A storm has arisen against them ; but the storm will pass away and they will remain ; the wind will only carry off those who unchained it."

And he repeated the same thing to the various mandarins who, coming from the capital of the province, visited him in passing.

"—Take care of yourselves ! Don't compromise yourselves with the strangers and the Christians."



For his part, he did his duty according to his conscience, and we were sincerely sorry that he was not a Christian. He managed his household, composed of from 120 to 130 individuals, like a community : no quarrelling, no unseemly language, no smoking of opium and sleeping out the day ; he kept his people to their duty by his constant supervision, and the "schlague" was always ready for delinquents. He held court almost every day, often for whole days together.

As we were placed between the tribunal and the audience-chamber, we were witnesses of all receptions and of all his judgments, and it was not pleasant for us to look on at the tortures and listen to the cries of pain. The mandarin's stentorian voice was heard above all the din ; when necessary, he would strike with a heavy mallet upon his table in order to command silence, always maintaining a harsh and pitiless air.

At times, scarcely had the court risen when, throwing off his official cap and gown, he would hurry to our apartment to rest himself :

"—I have to look wicked," he would say, "when I am on the



bench. You see, the people must be made to fear; otherwise, they would be ungovernable."

Sometimes, he would place himself in front of the accused and gaze into their eyes as if he could read their thoughts, and then enumerate to them their crimes, of which, I have no doubt, he had already been informed. Oh! he was already a terror to thieves and assassins.

"—Have pity upon such as those!" he has said to us; "why that would be constituting myself the executioner of the people."

And, consequently, nearly all the brigands had left the district, to seek their fortune elsewhere.

In other cases, he was more yielding; he assumed the air of an arbitrator, even of a "grandpapa" who exhorts his children to live in peace. He amused us greatly on one occasion: there was question of consoling a poor widow who had been left with one child. He descends from the bench, comes over to caress the child, then, having studied its countenance and the lines of its hands, he turns to the widow and says, with an air of inspiration:

"—I have a knowledge of the future as well as of the past. Well, then! I tell thee, take good care of thy child and make him attend to his studies. When he is a man, he will become an illustrious scholar, and a great future is in store for him."

I have seen him adjudicate in a case, a matter of justice in a contract of sale between Christians and pagans. I could not have decided the matter more justly myself. He took the greatest pains in studying the evidence, and went each morning to consult with his chief secretary and counsellor. In fact, as he said to us, without any false modesty:

"—You will find few mandarins like me, for they all smoke opium, and when they are smoking their opium, the fire must burn their very eyebrows before they will disturb themselves."

He often came to chat with us, unceremoniously and alone, making us acquainted with all that went on, and he was well informed of all passing events.

We wished to pay for our support, but this he would never con

sent to; he had us served from his own table, coming at meal times to see if we were well attended to, and this did not include the sweets and Chinese pastry which he used to send to us during the day.

## II.

Yet notwithstanding all this, our health suffered. All these kind acts were, indeed, an alleviation of our lot, but still, they could not prevent its being a sad one. During the first month (June), we received none but the most lamentable accounts from all parts of the Mission.

No one had expected such a sudden storm, for there was nothing in public opinion or rumour to give warning of an armed rising against the Europeans and Christians. In the beginning of the war with Japan, we had felt serious anxiety, but the defeat of the Chinese had not caused the slightest emotion in our distant provinces, or, at most, the only thing that troubled the people was the thought of the additional taxes with which they were threatened; but this had not made the inhabitants more hostile towards us, so we felt perfectly secure. The secret of the plot had been fairly well kept, there being but few persons concerned in it, only the chief mandarins of the province, with the viceroy at their head. We had merely heard some threats, to which we had paid no attention, having been long accustomed to that sort of thing.

Therefore, when the leaders of the brigands of the province were let loose against us, the Missioners and Christians were quite puzzled to understand the matter, and from all parts we received petitions for advice.

“What was to be done? What line of conduct must we follow? Were the brigands to be resisted or allowed to go on? Would it be best to fly or hide?”

I recommended the latter step, and, moreover, our Christians being scattered, were incapable of resistance.



At first, the brigands did not attack the Christians, only the public establishments of the Mission, but soon, having tasted the delights of pillage, they attacked our wealthiest families and ended by devastating whole stations in various quarters.

Four prefectures or sub-prefectures suffered particularly, two in Western Su-tchuen : Kiong-tcheou and Toung-Sin-tcheou, and two in southern : Kia-tin-fou and O-pien-tin. In general, the persecution kept its first aspect of brigandage ; in some places, however, it took the form of a religious persecution. The brigands, and even some mandarins, tried to induce the Christians to apostatize, and there were a few defections amongst the latest neophytes or the most tepid amongst the older Christians ; they thought that the Missioners were for ever banished and religion abolished.

When I went, with three of my fellow-Missioners, to the prefecture at Mei-tcheou, the Christians wept, believing that we were going to our death ; the pagans thought so too, and during the first days of our captivity they often came to see if we were not about to be executed. How could they imagine that the authorities would stop half way when we were so violently persecuted in the name of the superior officials. The mandarins had evidently received orders not to interfere. Those among them (and these were few enough) who, like our Prefect of Mei-tcheou, were opposed to brigandage, were more upright, more energetic, and, above all, more clear-sighted ; they foresaw that the plot would not succeed and that later on the superior authorities, having first compromised them, would disclaim all knowledge of their plots. This, in fact, is what has come to pass, for, so far, it is the inferior mandarins who are paying for the acts of the real culprits, their superiors. But let us await the end. The viceroy himself is already being punished. Who could then have foreseen such a thing ? He was triumphant ; the work of destruction was running its course and seemed as if it would only stop at the very limits of the province ; truly, one

would say hell was let loose and that, having full power for a time, it would profit by that power to attempt the abolition of the very name of Christian.



Abandoned to the fury of the populace, our neophytes found themselves without parents or friends, for no one dared show the slightest interest in any of our people; on the contrary, each one thought he did a praiseworthy act in casting a stone at them. The persecutors began by extorting from them, by despoiling them; then, as they still remained faithful, idols and superstitious pictures were forced upon them, and these being rejected by our Christians, their houses were burned. They found shelter in the neighbourhood with some pagans who were moved with pity, then the persecutors threatened likewise to burn the houses of the pagans who took the Christians in. The faithful of a large Christian community at Loui-Tchang were obliged for a considerable time to camp out in the open air, exposed to the ardour of the sun during the day, and reduced to huddle together for warmth during the night.

Meanwhile, the Missioners, who were the first attacked, wandered about from place to place, continually changing their refuge and passing the nights in the open air.

Four only found an asylum in the prefectures, three with me at Mei-tcheou and one at Omei, and what a life we led for a fortnight! None but bad news, and that exaggerated by public rumour.

It was while in the prefecture at Mei-tcheou that I learned the destruction of my residence in Kia-tin, of the procuratory, of our seminary in Su-fou, which, suddenly attacked, had only time to dismiss the pupils, several of whom found it difficult to make their way back to us; the destruction of our fine orphanage for girls at Omei, which, fortunately, had been evacuated; and finally, of sixteen churches and Missioners' residences, several of which were good sized buildings. I do not count the dispensaries and the



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Christians' houses pillaged, burned, or razed to the ground. And then, the more remote districts, from which I could receive no news gave me still greater anxiety, for I dreaded yet greater misfortunes there. When all was destroyed in that part of the Mission where I resided, the silence of death reigned around me, a silence even more painful than the noise of our falling buildings. Was this indeed the end of our Su-tchuen Missions?



During this time, there passed by, guarded by soldiers, the American and English Protestant ministers, descending the river by boat and going, it was said, to Chang-hai. Would not our turn come too, and should we not be sent off in the same manner? The flockless pastors went away, having no regret save for the material losses they had sustained; not so with us; we were attached to our neophytes by indissoluble ties. This is, doubtless, the reason why the Protestants appear so daring, I will even say so provocative in their glaring contempt for Chinese manners and customs. This time again, they have everywhere drawn down the storm upon themselves, in the first place, and then upon us.



Soon after the departure of the Protestants, the first orders for the arresting of the persecution arrived from Peking. Although the greater number of the telegraph offices were closed to us, we succeeded in forwarding some despatches which raised the alarm and our ambassador at Peking, Monsieur Gerrard, took up our cause warmly, upon which the Viceroy, the author of the persecution, was obliged to stay his hand. It was time; one prefecture alone, and that the most distant from Tchen-tou, remained intact in Southern Su-tchuen. Thenceforth, attacks ceased, but the threats continued until the arrival of the new Viceroy in the middle of July, for our persecutor had awaited the last month of his office to

apply the match to the powder. He thought to escape after the explosion and leave his successor to repair the ruins, but the latter kept hold of him and still holds him in bondage until accounts are settled.



Monsieur Gerard required and obtained that the Vicars-Apostolic should be permitted to treat with the principal authorities at headquarters, and thus it was that Mgr. Dunand and I were permitted to leave prison. A suitable house, hired by the mandarins themselves, received us here in Tchen-tou. I left Mei-tcheou accompanied by my prefect and a military escort. The people did not understand the matter, and all along the route I heard the most opposite opinions. Some said :

“—It was well worth their while to attack these Europeans, only to make reparation to them now.”

While others remarked :

“—They are bringing them to Tchen-tou to behead them.”

In fact, I am not yet quite sure which are right. The new Viceroy ought not to be hostile to us ; on his arrival, he even published an edict in our favour and in favour of our Christians ; but he is new in the province. The entire system of administration, which he cannot change in a day, is still that of his predecessor, and implicates him also in the persecution, therefore, threats and incendiary placards against us and the Christians continue to pour in, even here. The edicts of the new Viceroy are either torn down or covered with mud. For the fortnight I have been here, negotiations have not advanced a step. The mandarins, all accomplices, excite the people in order that they may be able to excuse themselves and to say that they are powerless to protect us. I do not think there is any danger of a revival of the persecution, but they are doing their utmost to render reparation impossible or, at best, very insignificant.



Fortunately, in our ambassador at Peking, Monsieur Gerard, we have found rare devotedness and energy, and besides, circumstances favoured us: China stood in need of France. Why have our enemies chosen such an unfavourable time? In the first place, the ignorance and stupidity of provincial mandarins are incredible; they know nothing whatever of politics in general. Then, the plot was laid beforehand; our enemies did not believe that France would take part with China against Japan. Others say that the Viceroy, previously deposed for his malpractices, wanted to revenge himself on the Christians, or rather, on the Europeans and the Chinese government, by raising up difficulties. In fine, God often renders persecutors blind. Still, they have inflicted on us an injury that no indemnity can repair. Of the four parts of the province, two remain undisturbed: the eastern and northern. Mgr. Dunand, who governs the western and northern, has therefore had half of his vicariate spared. I, who have only the southern, have but a small prefecture of the second class remaining intact. No longer is there a seminary for the native clergy, a residence, nor have we houses to shelter my Missioners, who are obliged to ask an asylum amongst those Christian families whom the persecution has spared.


How often has life seemed a heavy burden to me, when looking on so many ruins to be repaired; how I could have wished not to survive the persecution!...And yet, must I not still bear witness that God is ever with those who suffer tribulation; in the first place, He sustained my weak health, which has not been seriously impaired by privations and shocks; then, I never altogether lost courage, and it is with all sincerity that I say to the good God: "I do not refuse to labour, though it seems to me it were better I should die. May Thy Holy Will be done!"

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# MISSIONS OF AFRICA.



## VICARIATE-APOSTOLIC OF VICTORIA-NYANZA. THE BUDDU MISSION.

The Buddu Mission is one of those districts of the Northern Victoria-Nyanza in which the results of the Missioners' labours are of the most consoling kind. Mgr. Guillermain is Vicar-Apostolic of this flourishing Mission, within whose fold are more than fifteen thousand faithful; this Prelate, originally from the diocese of Lyons, is about to receive episcopal consecration.

### LETTER FROM THE REV. FATHER STREICHER.

To Monseigneur LIVINHAC, Superior-General of the White Fathers.

Villa-Mariya, 29th May, 1895.



HAVING spent the whole day in baptizing 316 catechumens, I am going to devote a part of the night to writing to you and giving you some news of our good Bagandas.

### A Model Christian Settlement.—The Desire for Baptism. Love of the Blessed Virgin.

The greater number of our Christians continue to give us the utmost satisfaction. We have an average of above a hundred daily communicants; more than five hundred neophytes hear Masseach day.

and attend the instruction which follows, and at present, it being the month of May, the attendance is at least a thousand.

With such frequent reception of the sacraments and such eagerness to hear the Word of God, it is not surprising that many of our neophytes live in a state of great innocence and daily advance in the practice of Christian virtues and the evangelical counsels.

Since the 1st of January, we administered solemn baptism to 1,296 adults and 420 infants; this makes a total of 1,716 baptisms within the space of five months in the Mission of Villa-Mariya alone.

Among these adults who received baptism are three Protestant neophytes, to whom we gave conditional baptism after their abjuration.



There are also several old men, the most interesting of whom is the father of Mathias Kisule, that valiant Lisule, confessor for the faith during the persecution of Mwanga. I still fancy I see the old man kneeling, his hands joined, weeping like a child, begging of me to baptize him, and Kisule, on his knees beside him, joining in his father's petition, saying:

"Look, Father. His hair is white. Would you let him die in the power of the devil?"

"—But," I answered the poor old man, "you do not know your prayers?"

Then his reply:

"—Baba, when I was your age, I learned fast, but now my tongue is heavy, very heavy! But I believe all that you believe, and I love the good God."

The old man got leave to enter the church and say his prayers before the tabernacle; a quarter of an hour after, he came back, his face beaming with joy, and, in a voice trembling with emotion, he cried out:

"—Baba! I have seen heaven!"

"—No," I said, "what you have seen is not even its shadow: heaven is far more beautiful!"

The old man's response came.

"—Baba! baptize me."

In eight days our good Father Bresson had finished the old man's religious instruction, and on Ascension Day Kisule, who the day before had led his aged father to the baptismal font, assisted him to the altar.



As to the catechumens, the two huts in which they assemble are altogether too small for the crowd which every morning gathers around Father Gagon's pulpit. Father Bresson already speaks the Baganda language like a native, and it is he who prepares for baptism the most advanced of the six hundred catechumens. According as these latter receive the regenerating waters, Father Gagon sends him on new recruits.

This little flock of the elect, to whom Father Bresson communicates that sacred fire that animates himself, is our greatest consolation. From morning till night they are to be seen in groups of from ten to twenty, learning the advanced catechism or going over the explanations that have been given to them, and this with such eagerness and with such loud voices that we are often obliged to make them moderate their tones.

As soon as catechism is over, especially when examinations are coming on, they rush out in a crowd and at full gallop climb the neighbouring hill, on the summit of which is the Virgin's chapel.

Having reached the enclosure, they fall on their knees, their hands joined, their eyes raised towards heaven, and address, aloud, the most touching supplications to Mary. At the time of my annual retreat, I had chosen for my cell the sacristy adjoining the Blessed Virgin's chapel, and it was from this hiding-place that I daily heard the sighs and loving prayers that came from the hearts and fell from the lips of our pious catechumens.

The petitions were in the voices of men, women, and children :

"Mary! my Mother! I love thee, but I will love thee yet more when thou hast obtained baptism for me!"

"Mary! my mother! Thou seest the longing for baptism that burns in my heart. Grant it to me, have pity on me!"

"Mary! my Mother! This is the third time that I have failed in the examinations. Obtain for me that the Father may ask me something easy...."

One day I heard a woman's voice crying out enthusiastically and joyfully to a group:

"You know, friends, the Virgin Mary is all powerful; she will give you whatever you ask of her. She can change a *nkanaya* (a thorn-tree) into a *mutuba* (a lubugo-tree) and gather *mbugo* from it. Who would have believed that I could have passed the examinations? I prayed to her, and, thanks to her, I have passed."

Yes, truly, the Blessed Virgin is not deaf to the voices of her black children of Baganda, and she grants their prayers, not only when they ask for favours, but even when they solicit punishment.

A few weeks ago, a Christian married woman who had hitherto enjoyed excellent health, came to me, her face all disfigured by great sores. As I wondered at the sudden breaking out of this malady, she said:

"—I was kneeling before the statue of the Blessed Virgin and I said: 'Mary! I committed many sins in my former life and I have done but little penance. Send me a malady, whichever thou wilt! I willingly accept it as punishment for my faults.'"

And continuing, the Christian woman added:

"I was upon the threshold, leaving the chapel, when I felt darting pains all over my body and a burning in my lips. On my way home, the skin of my lips burst, and I reached the house with a sore upon them. On seeing me, my friends cried: '*Wo! wo!* thou hast the *Kabotongo!*'"

Moved by her story, I asked her:

"—Would you not wish me to give you remedies?"

To which she replied:

"—Oh, no! I am well able to bear it for two months longer,

and then, if not cured, I will come for them. To be sure, I may no longer enter the church, I am turned out of it; but I kneel outside and I say to myself: 'the good God hears those who are outside as well as those within,' and then I don't feel angry, but am quite happy."

This little incident, chosen from amongst a thousand, will show you what our Baganda neophytes are capable of and how the Missioner is encouraged in his devotedness to such fervent Christians.

The Blessed Virgin must be deeply touched by the devotion of her Bagandas to her, for their filial affection for Mary is not upon their lips only, but shows itself by acts that are often heroic and by gifts that are all the more generous that they are the alms of the poor. Just now, the collection for the Virgin's chapel amounts to over 36,000 cauris (equivalent to about £7 of our money). Your Grace will appreciate the eloquence of these 36,000 cauris!

It is owing to this assistance that we are able to replace the present bamboo chapel by a pretty brick edifice.

### **A Leper Hospital.—Virgin Catechists.**

The beginning of this year was signalized by the founding of a leper hospital. This institution, built at a distance of about twenty minutes' walk from the Mission, comprises five large cottages and a chapel. For some space around, the forest has been cut down, the ground broken up, tilled, and turned into potato fields, and five banana plantations were made over by Pokino for the use of this hospital, where we have at present twelve lepers, but it is to be expected that this number will increase.

Five Christian women have devoted themselves to this eminently charitable work and care the poor sufferers. The lepers and their nurses are fed, clothed, and lodged at the expense of the Mission.





Another experiment tried at Villa-Mariya is the establishment of a community of virgin catechists.

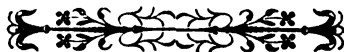
Amongst the Bagandas, there are numbers of women who, after their conversion, are eager, above all things, to devote themselves to God.

Women are quite as intelligent as men in grasping the truths of religion as explained to them in the Catholic Doctrine, and certainly they have more tact, are more successful in persuading and converting others.

At present there are ten of these, all free women, the sisters and relatives of our most influential chiefs. Applications to be received amongst them flow in from all sides, but I am obliged to refuse, for want of means and also for want of time to devote to their especial instruction.

They are sent, two at a time, amongst the Byalos, to care the suffering, baptize dying infants, and instruct pagans. Those who remain in the Mission cultivate the banana plantations and busy themselves propagating sesame and arrack plants, from which they extract the oil used in our sanctuary lamps.

The good results of the labour of these zealous women surpass my utmost expectations.



## VICARIATE-APOSTOLIC OF GABOON.

The *Missions Catholiques* have published, and will shortly publish more of Mgr. Le Roy's interesting and picturesque narratives of his travels, narratives illustrated by the facile pencil of the distinguished Bishop of Gaboon; but it gives us pleasure to publish also in the *Annals* this sketch of the Mission which, placed under guidance so active and enlightened, gives such hopeful promise for the Church.


### LETTER FROM MONSEIGNEUR LE ROY,

BISHOP OF ALINDA AND VICAR-APOSTOLIC OF GABOON,

To His Eminence Cardinal LEDOCHOWSKI, Prefect of the Propaganda.

Libreville (Gaboon), 10th September, 1895.

MOST EMINENT AND ILLUSTRIOUS PRELATE,

N my return from a journey of several months' duration through the various stations of the Vicariate of Gaboon, I sit down to comply with the wish expressed by your Eminence that I should send you a concise report upon slavery in this country. My plan would be to glance in succession at the works already established, at the recent foundation of the *Eshiras* and at our projects for the future.

#### I.

#### Established Works.

In a late report, I pointed out the triple aspect under which slavery here presents itself and the triple means employed to combat it:

Infant slavery, to which we oppose ransom, education, and Christian villages;

Adult slavery of youth or age, of men or women, of the individual or of families, to all of whom we open our Missions as a refuge ;

Female slaves in particular. This class we prepare to resume their rights and duties as beings endowed with free will, in view of the establishment of family life.



1st. The work of ransoming children we have in common with many other African Missions. Necessary, or, at least, very useful in certain countries where it is as yet difficult to reach the mass of the population, here it is only one of the means employed. Having, in fact, but very limited means, and being able, moreover, to use these means for Works that produce more immediate results, we only buy such children as come easily within our reach and who, but for us, would be sacrificed and put to death.

2nd. Here there are perhaps better results to be expected, and at all events less expense is incurred in opening a refuge for adults. At Fernan-Vaz, especially, the Mission has gained sufficient influence to enable all slaves who are ill-treated, falsely accused, or threatened with death to find there a free and peaceful existence. All such hasten hither, cast themselves at the Missioner's feet, recount their sorrows and beseech of him to save them ; each case is examined into and, if the facts as stated are found to be true, the right of asylum is granted. Under the shelter of the Cross of Redemption, which extends its sway over the vast forest, the poor slave will make his plantation, raise his humble dwelling, learn the elements of the Christian Doctrine, and once more gather round him his family, together with whom he will pray to the God who saved him, and when his daily task is done he will sing the airs of his distant tribe.



Doubtless, in such cases the master of the slave frequently has to be compensated, but the greater his wrongs towards the slave have been, the less his compensation is. In fact, only a few years ago, when the Mission was first established by the lake of the Nkomis river (Fernan-Vaz), the slave was actually accounted of no value whatsoever. He was interred with the defunct chief; if suspected of anything, he was tortured to death; he was ill-treated, cast off, sacrificed at pleasure. Now, these practices are becoming more and more rare. In the first place, with the teachings of Christianity, sentiments of humanity are penetrating throughout the tribe; fetich-worshippers, poisoners, and various classes of assassins dread being proclaimed; and, finally, the slave himself, working in the plantations, whether they be near or distant, knows that at the Mission he has an asylum open to him, a sure refuge from the cruelties practised against him.

The reform of pagan customs, demanded and granted in a solemn convention with the chiefs, has not, therefore, been a dead letter as regards this matter. Little by little, free men, seeing that they no longer have absolute power over their slaves, will treat those who remain with them better, and finally learn to do without them altogether.



But so long as the condition of woman in this unfortunate country is not ameliorated, little or nothing is done for its moral advancement.

A few words of explanation are necessary here.

While, amongst the greater number of the tribes in this Vicariate, man is at liberty to do as he likes, or very nearly so (I speak now of the free man), a woman is nothing more than so much capital to place out at interest, and what is very curious, she does

not really belong to her father nor to her mother, but actually to the recognized head of her family, who is usually an uncle or a relative of greater or less degree of kindred. It is often this relative who, before she is marriageable and often against her will, hands her over to a suitor for a fixed price. This alienation is, however, neither absolute nor definite. In the first place, the children, that is to say, the girls, having a saleable value, come to the head of the family by right and it is his prerogative to dispose of them as he disposed of their mother. Again, for any reason, more or less serious, this woman may be reclaimed, and she almost always is. Finally, if her husband for the time being dies, she returns with her children to her original owner.

You have now, in a few words, the family and marriage laws of Gaboon, laws as singular as they are immoral, giving rise to endless complications through which passes woman, a perpetual subject of litigation, always exposed to ignoble barter, never settled in life, a wife without a husband, a mother without children.



As I recently had the honour of telling your Eminence, some efforts have been made in various parts of the Mission to bring about a change, I was going to say a resolution, towards a better state of things. What is the result?

Well, the movement holds its ground, is developing; daily, and through partial victories, is gaining strength, is approaching the hour when it will be victorious, and this hour, I believe, as truly as I desire it, is drawing near.

For example, at Fernan-Vaz the traffic in women was and still is particularly active; girls purchased in their infancy by old polygamists, often even by women who immediately hired them out; young men rendered by this same custom utterly unable to make lasting marriages; such is the situation. To combat this deplorable state of things which, in spite of our efforts, threatened to go on indefinitely, Father Bichet, Superior of the Mission, has taken

a step as extraordinary as it is successful. Using at one and the same time the genuine influence he possesses in the country, his positive devotedness to these poor people, and his large private means, he has advanced the money necessary to acquire the right which the laws of the country give him over these little slaves, for they are nothing else. By this very course of action, they are ransomed, and thus every young Christian lad who wishes to settle himself in life can do so at once. This very year, we have finished the house for the Nuns who are to receive, instruct, and rear, until they marry, the first of these ransomed children, fifty in number.

No doubt, alas! ... the expenses of this war against slavery will be considerable; but there is every reason to hope they will decisively bring about the emancipation of woman and the constitution of the family such as God designed it.

## II.

### **Mission of Holy Cross, at Eshira.**

In consequence of the report in which I first notified this state of things, your Eminence kindly granted me a special subsidy for the founding of a new Mission in Gaboon.

This foundation was officially begun on the 29th of June in this year, the feast of Saints Peter and Paul, and is named after and placed under the protection of the Holy Cross, within whose shadow so many peoples have already found civilization and freedom.

The numerous, simple, and laborious people gave the Missioners a cordial welcome, but slavery is deeply rooted in this region. Brought formerly from beyond the seas, the slaves are now scattered amongst those trading inhabitants of the coast who want labourers, while the more enterprising of the masters engage in commerce, and the rest take their ease. These unfortunate slaves belong, for the most part, to those tribes through whose country I travelled along the left bank of the Ogowe, when returning from Lastour-

ville to the coast two years ago. Amongst them we often meet representatives, of more or less mixed race, of those famous African pigmies whose weakness makes them naturally become the prey of the slave-hunters who go about the country. One way of trapping them consists of leaving a little salt by the roadside, then hiding close by. A child, passing by the way, eagerly gathers up this much coveted article, but at once he is arrested as a thief and, as such, is condemned by the neighbouring chief (bribed beforehand) to be carried off as a slave.

Others, again, lose their liberty in time of war or in consequence of some prosecution for a real or supposed crime, some false accusation followed by a trial which is decided against them. Others, in fine, children born in slavery, constitute, as it were, a reserve fund always exchangeable against any desired object; stuffs, glass beads, salt, guns, powder, cutlasses, etc. If the slave, the child slave especially, begins to regret too ardently his former condition, his country, his freedom, his mother, a drink is prepared from the bark of trees and various ingredients known to the sorcerers, and this he swallows! The effect is, they say, infallible; it makes him forget the past, and brutalizes him for the rest of his days.

The central point of this ignoble traffic, which, by the way, appears perfectly natural to those who pursue it, is the country of Eshira.

As at every cattle fair, there are public markets, the stands varying in height according to the merchandize. At the time of my last journey, slaves were at a very moderate price, on account of a large stock that one of the principal chiefs of the country had placed on the market.



A Mission is then well situated in the Eshiras. But what are we to do there?

Our idea is to go on gradually and methodically. The Mission having acquired the necessary influence which, considering the circumstances attending its inauguration, cannot but be acquired

before long, a refuge will be opened there for all who need it. This will be the first step. These refugees, already adults and capable of working, should be able to provide for their own subsistence by cultivating the ground which will be given to them. But this is not all. It is necessary to insure the future of the station itself. As soon as possible, then, special plantations will be begun. For instance, the gutta-percha tree, very abundant and much in demand in the country, would perhaps yield still better results if it were properly cultivated. The country seems too stony to permit of cocoa succeeding; but I found upon the banks of a river I once descended, an excellent native coffee plant, which only needs to be acclimatized. These products, divided between the Mission and the refugees, would make the latter settle permanently in the place, would render their lot enviable to and attract other slaves hither.

### III.

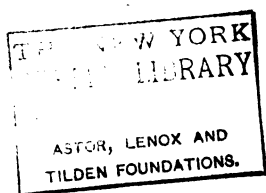
#### Projects for the Future.

The foundation in the Eshira country established, I returned to Fernan-Vaz, thence went on to Lambarene, then to Ndjole.

For a long time, my attention had been drawn to this latter place by Father Lejeune, whose zeal, authority, and experience have already accomplished so much for the evangelization of Ogowe. Situated at the head of the Rapids, Ndjole is the *terminus* whence the little steamboats start, and it is there also that meetings take place between the traders of the coast, the boatmen who come down from the upper river, and the other tribes from the north and south, who bring hither the products of their forests.

Therefore, besides the many natives who only pass through, there is a considerable settled population, composed principally of Mpawins, as the Gaboonese call them, or Fans, as they call themselves, of whose peculiarly savage ways I have already had occasion to speak.







3.

A Man of the Tahiti island.

18.

For instance, barely two months ago they seized a labourer and five children belonging to the Lambarene Mission, as they were going home in a canoe. Having received notice of this, Father Lejeune went at once to the village in order to liberate the prisoners, but the labourer and two children had already been killed and eaten.

And yet, we are on excellent terms with these terrible parishioners of ours. Guided by Father Lejeune, who speaks with fluency the extraordinary language of this immense tribe, I visited several villages around Ndjole and all the inhabitants begged of us to remain amongst them, offering to remove their huts elsewhere, in order to leave room for ours, and good-humouredly affirming they never would put one of us into their terrible boilers. I quitted these good poor souls, (who descend in crowds from the shores of the Upper Sanga and come, as I may say, to meet the Missioners), convinced that great good might be effected amongst them, and full of sorrow at not being able to undertake the work, for want of means.



The central position of Ndjole would be excellent. But here, as at other stations of the Mission, the condition of woman would require amelioration. In fact, as the Mpawin feels, like other men, an imperious desire to live happily by making others work for him, his ambition, as well as his interest, is to multiply around him, not men, over whom there is always less authority, but women. He buys them, he sells them, he steals them, they constitute his whole fortune... There is a reform to be made, a difficult task; but how happy would the Missioners, be had they only the means of making the attempt.

Moreover, there is a certain amount of management necessary in the evangelization of this part of Africa, where communication is so deficient, human life so precarious, and the opportunities of apostolic success so limited. Reason herself, as well as experience,

shows us that it is of the utmost importance that our Mission posts should be so placed as to be able to render each other assistance ; to be able to profit, when necessary, by the staff, the resources, and the reciprocal aid of all. If too isolated, a Mission would either be in danger of annihilation or would necessitate an outlay little in keeping with the results obtained. Therefore, Ndjole would serve to connect Lambarene with the distant post of Lastoursville, which is cast away behind the dangerous rapids of the Ogowe, and at a distance of from twenty-five to thirty days' journey.

And what a journey ! The last Missioner who made the voyage lost everything : his provisions, his clothes, his cross, and his breviary, not to speak of eight out of the sixteen men who went with him in his canoe. His two brother Missioners who preceded him had their boat capsized fourteen times. Lastoursville should certainly be connected with Lambarene ; Ndjole would meet this necessity.

Another thing, I should say that the French Administration would be glad to see us in occupation of this central point, where a considerable population has grown up of late. A splendid estate is offered to us there, well situated and well watered, and we are also offered what coffee and cocoa plants we should want to commence an agricultural colony, where we would receive all those whom Providence might send us.

Finally, I must add that the farther I travel and the more I reflect, the more I am convinced that two conditions are equally necessary to ensure the future of our Missions. While ourselves labouring, to the utmost of our power, for the direct evangelization of these poor people, it seems to me that we must make every effort to find our principal elements of success in the country itself ; in the first place, native auxiliaries : catechists, associates, Brothers, Priests, and next, the means which will enable us to live and to support those whom we employ. Doubtless, God will increase in His Church those Works which have hitherto sustained us ; but besides the fact that their offerings are always limited, they might be affected by some passing crisis, and it is, moreover, our duty to try and count upon ourselves as well and to spare the alms of charity for those who are poorer than ourselves.

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# MISSIONS OF OCEANIA.

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VICARIATE-APOSTOLIC OF TAHITI.

ATHANATIO,

OR

**The Conversion by a Child of a Cannibal Island.**

This dramatic and true story gives us pictures, drawn from life, of the horrible customs and revolting scenes customary in the Polynesian Islands before they were Christianized. Thanks to the Missioners, these atrocious and barbarous customs, formerly lawful and general throughout the Canaque country, are now only the exceptions and are practised solely in those isolated archipelagos on which the Light of the Gospel has not yet shone. A glance at the past will best show us the road traversed.

LETTER FROM REV. FATHER ILDEPHONSE ALAZARD.

**A**BOUT half way on his voyage from Valparaiso to Tahiti, the weary sailor sights at last two black dots upon the horizon. These are the two principal heights of a tiny archipelago rarely marked even on our best maps of Oceania, but for ever to be celebrated in the *Annals of the Propagation of the Faith*. The reader has perhaps named it; it is the group of the GAMBIE or MANGAREVA ISLES, situate in 137 degrees of western longitude and 23 of southern latitude. In 1834, two Priests and a catechist of the Congregation of the Sacred Hearts,

Picpus, landed here. They had the happiness of converting all the inhabitants and of founding a model Christian settlement which shortly after received the glorious surname of the little Paraguay of Oceania.



While all went on flourishingly in the shadow of the Cross, under the pastoral guidance of the Missioner and under the benign rule of the Regent, *Maria Eutokia*, the demon suddenly troubled the tranquil happiness that reigned, and this trouble came through the escapade of a child, of whom Heaven deigned to make use for the diffusion of the Gospel.

It was in 1857 that twenty-four children of good position were preparing to accompany the heir apparent, Joseph, to the altar. Among them was our scapegrace, Athanatio, who was fifteen years old. On account of a violent dispute in which he had been worsted, (it was all about a few buttons and a pair of drawers which he thought had been stolen from him), he determined to leave the archipelago and run away to Tahiti, the *Paris* of all these Polynesian islands. And so, in the evening, when all were going to their homes, he secretly embarked in his *rongatira's* (Master) canoe, carrying with him, by way of provisions, but one *Kumete* of *popoi*, six cocoa-nuts, a meal of bananas, two pairs of drawers, a mat, and a second sail...

At first all went well: the moon shone, the wind was fair, the barque glided along as swiftly as a bird in the air; Athanatio was triumphant! But he felt small the next day when a fearful tempest a hundred times threatened to send him to the bottom of the sea! How he shivered with fear when two furious waves, following each other, swept his frail skiff, carrying off sail, mast, and *popoi*!

"Mary, Mary," he cried, in despair, "help me, or I am lost!"

And the compassionate Mary spoke to the winds and to the waves, to the clouds and to the rain, and none of them dare any longer touch the disabled barque, guided henceforth, not by the hand of a child, but by that of a mother.

Thus Athanatio drifted on for eight days, praying, weeping, slumbering, rowing, or making a new mast, avoiding the reefs of *Marutea*, flinging his drawers to two cannibals from *Reao*, who passed him, and finally cast, worn with fatigue and hunger, on the desert sands of the Island of Pukarua, situate in 18° 30 southern latitude and 145° western longitude.



No sooner has he disembarked than he climbs a bread-tree. One by one, the natives arrive and gather around the canoe. A barque all alone, how mysterious! Probably it is sent by one of our gods, they say, and so saying, smash go the planks, for there are nails in this pretty barque, and nails, for a savage, mean a precious find; they will render his lance more terrible, his skull-breaker more deadly.

From his aerial hiding-place, our new Robinson Crusoe looked on stupefied at these natives, who were not tattooed and who were almost naked; who, with their bronzed skin, fierce looks, long hair gathered in a knot on the top of the head and ornamented with a plume of feathers, had all the appearance of savage cannibals. How motionless Athanatio remained, hidden in the branches; how he tried even to hold in his panting breath! ...

Hunger, which forces even the wild beasts to quit their retreats, soon compelled the boy to come down from his tree, though he only ventured down by night, so that until the third day his presence was unsuspected. But the third sunrise having surprised him on the sea-shore, two children caught sight of him and, in the twinkling of an eye, he was surrounded by some thirty men armed with lances and clubs. The savages howled and danced around him, like hungry wolves at the sight of a lamb. He thought that his last hour was come; a cold sweat broke out over his body, his limbs trembled, and, falling upon his knees, his hands joined, his eyes raised to heaven, in a plaintive voice he repeated a *Pater* and *Ave*.

The astonished islanders drew back a few paces:

"—What is that he is doing?" they said.

Seeing that his face resumed its natural calm serenity, they feared that he was some god or that at the moment he was holding communion with a supernatural power; they were hesitating to attack him, when Toga, the fiercest of them all, brandished his arms while uttering a war cry, and the circle reformed and pressed around the child more closely than ever.

Suddenly, a powerfully built young man bounded to Athanatio's side and took his hand.

"Have no fear," he said, "get behind me; hold me firmly, follow my movements, and I will save you."

The lances close in, stones fly; two of them, striking Athanatio in the head and side, cause his blood to flow, upon which defender, forcing a passage, carries the wounded boy to his hut, whither no one dares to pursue them. Next morning they both retreated to the farthest extremity of the island.

"—What is your name?" asked the young Mangaravian of his intrepid protector. "I will take you as my father; will you adopt me as your son?"

"—I am quite willing," replied the islander; "my name is *Moeava*, and I am the younger brother of the wicked Toga; but don't be afraid, I have a quick eye and a strong hand."



A month passed without alarm; the savages appeared to have abandoned their sanguinary design, and said to the young stranger:

"—Come with us, we will not harm you."

Moeava, who understood all the ways of the place, at last declared to his protégé that all danger was passed.

His heart eased of its fears, our youth began to think over all the faults he had committed, the dangers he had run, and in his soul he longed to prove to God the sincerity of his gratitude and repentance. Having expiated his faults by a fast of thirty days, he set about the conversion of the savages, beginning with his benefactor.



“ —Moeava,” said he one day that the people of the island were preparing to eat three men and a woman, “stay here; my God forbids the eating of human flesh; He will punish all who take part in these abominable feasts.”

“ —Where, then, is thy God?”

Raising his hand to heaven, the child answered :

“ —Above in the heavens, where is His principal dwelling; but His eye is everywhere; He knows all things; He is all powerful; He is the Creator of all things.”



From his adopted father, the little Missioner went to the other inhabitants, and, when he thought he had sufficiently convinced them of the power and greatness of his God and of the inanity of their idols, he proposed that they should destroy the *maraes* consecrated to the demon. Upon one of the altars lay a sacred tortoise, which must not be touched under pain of death.

“ Now,” said Athanatio, “to prove that my God is more powerful than yours, I will not only handle this tortoise, but I will break the shell, take out the flesh, cook it and eat it, and you shall see that nothing will happen to me ”

In vain they tried to stop him; jesting all the while, he ate away, and as he did not feel the slightest ill effects, many believed his words, while others, with a shake of the head, went on predicting misfortunes which never came to pass.



Athanatio had often spoken to the savages of the beauty and richness of the archipelago which he had the folly to abandon, and of the goodness of the Missioners who had taught him to know and praise God. These conversations had singularly charmed the heart and the imagination of his adopted father, and Moeava longed, of all things, to visit this land of milk and honey.

"—Let us set out," he would say almost every day to his beloved charge.

"—Alas!" the latter would answer, "Mangareva is too far off and your boat is too small!"



Three years had thus gone by, when one morning Moeava runs to Athanatio:

"—Have you not told me that your island is *high*?"

"—It is."

"—Did you not say that it terminates in two sharp peaks?"

"—Exactly."

"—Very well. There it is, just appearing on the horizon: do you see that land that seems to be moving on the water?..."

"—It is a ship, Moeava! it is a canoe a hundred times larger than yours! Oh! if it would only touch here!...If it could go to Mangareva!...Say, would we not go together?"

"—Yes, yes, we must go; I am going to fish; wait here, I will provide our food."

Saying which, he rushed off to the extremity of the rocks.

The vessel was not long approaching: it was the *Aorai*, belonging to Monsieur Brander of Tahiti, and soon four boats left her side in order to inspect the coast and the lagoon, the natives, meanwhile, uttering their war-cry:

"—Stop, stop," said Athanatio to them, "these men are good; they will do you no harm."

The sailors landed, and oh! the disappointment! they were all *Paumotus*, all enemies of the Gambiers!...Athanatio, who blushed at his nakedness before strangers, dared neither reveal his name nor that of his country, and the boats returned without his having opened his lips...

They had, however, brought on board a young *Pukaruan* who betrayed his secret:

"—There is a young Mangaravian on our island," said the little savage to Captain Levis and to the pilot Pero.

The latter, provided with a shirt and trousers, hastened back to land with the young Canaque. On disembarking, what was his surprise to hear himself saluted with a most cordial *good-day*.

"—Hallo!" he exclaimed, "someone speaks French here?"

"—Yes."

"—Who are you?"

"—A poor Mangaravian, cast upon these shores in a shipwreck."

"—Your name?"

"—Athanatio."

"—Who taught you French?"

"—Monsieur de la Tour, on the Island of Aoukena (one of the four principal islands of Gambier)."

"—Who is king of Mangareva?"

"—Formerly it was Gregory Maputeoa; now it must be his son Joseph."

"—Very good. Would you like to return to your country?"

"—Oh, it is my only desire!... "

"—Well, then, take this shirt and these drawers and let us be off."

At the sametime, Pero took on board four natives and regained the *Aorai*, which only waited his return to set all sail for *Marutea*, where they landed the four Pukaruans, to civilize them, and for Mangareva, where the sudden arrival of Athanatio seemed like a dream to his parents.

"—Are you really my Athanatio?" asked his mother, covering him with kisses and feeling him as if she feared she was only embracing a phantom.

From his mother's arms the young prodigal cast himself into those of the Missioner, to whom, while making an humble avowal of his faults, he related all that God had done in his favour and the progress of his apostolate amongst the cannibals. The remainder of the day was spent by Pere Laval in deep thought.

Next day he called young Athanatio to him and said :

“—My child, the Mission which God has confided to you seems to me not yet fulfilled. These savages, only half enlightened by faith, will again relapse into all the horrors of cannibalism, if we do not at once hasten to their assistance. Do you wish to complete the work you have so well begun?...Set out again in the *Aorai*, seek out Moeava and his relatives; we will instruct and baptize them and send them back to their native land, civilized Christians. Are you ready to render this apostolic service to God?”

“—Father,” answered Athanatio, “your wish is a command; I go joyfully.”



Niro, an uncle of our young catechist, joined the party, and the barque left the archipelago on the eve of the Assumption. Unfortunately, instead of going directly to Pukarua and taking on board the four savages who had been left at Marutea, she made a long detour, going a little beyond Tahiti and did not sight the cannibal island until close upon All Saints, at about seven o'clock in the morning.

Two canoes at once put out, one commissioned to explore the lagoon in search of mother-o'-pearl, the other, in which were the two Mangaravians, was to receive any natives who would consent to accompany them to Gambier. They were received by a crowd of savages, brandishing their arms and crying :

“—Where are the four men who went with Athanatio?...Ah ! you've killed them; you have eaten them; now it is your turn.”

And, shrieking their war-cry, they were about to fall upon the unarmed sailors, when Athanatio jumped into the waves, calling out :

“—Do not attack them, be not afraid, see, I am Athanatio; these are not wicked men.”

The savages hesitated :

“—You, Athanatio? That is not true, he was darker.”

And, seizing the lad, they dragged him upon the rocks, that they might examine him.

"—Yes, it is you, scoundrel. Now you shall pay for what you have done! Say, what have you done with our four men?"

"—They are at Marutea..."

"—At Marutea, yes, but dead!"

"—No, living, and I have come to bring you along with them to Mangareva."

"—To kill us and eat us like the others, is not that it wretch?"

Their teeth chattered, they trembled with rage, they uttered appalling shrieks...



Niro, fearing for his nephew, had also quitted the ship; three savages seized him and held him on a rock right above the water, upon which the sailors of the first canoe, seeing matters were becoming serious, hurried back to the ship to warn the captain. But the *Aorai* was anchored two miles from the shore, and during the time they should be absent, what risks must be run, what agonies suffered!...

The cannibals held a counsel: they were deliberating as to what they should do with their prisoners when Moeava arrived with two of his friends:

"—Father, Father," cried Athanatio, "I have returned, and they are going to kill me!"

Moeava drew near, recognized him, tore him from the hands of his executioners and wept over him. (In Oceania, they always weep on meeting after a long absence).

"—Come, Father," said the young lad, "let us hurry to the ship, where I have many presents for you."

They embarked in the second canoe with the two other natives and returned to the ship.

Niro alone remained, and Toga instantly condemned him to death.

"—Let the inhabitants be summoned," he said, "and do you," addressing an old woman, "kindle a great fire at once."

Then, feeling the victim's limbs, he chose the fattest for himself, while a priestess claimed a thigh.

"Holy Virgin," murmured the victim, "I have no hope but in thee!"

To his arm they attached a rope ten fathoms long, the rope of the god *Ari*, the king of death, and the sacrifice began.

The priest of their idols, taking off the plume of feathers that adorned his thick locks, dipped it in the sea and sprinkled the condemned man's head, exclaiming:

"—*E Ari e* (O god *Ari*)."

And all present repeated:

"—*E Ari e*."

"—*E Ari e*," repeated the celebrant four times, sprinkling the two shoulders, the stomach and the back of the poor Mangaravian.

"—*E Ari e*," howled the assistants; and when all were again silent, Toga, approaching Niro, said:

"—Have you understood?"

"Yes, but my God is more powerful than yours; if He wills it, He can deliver me."



Meanwhile, a canoe, manned by eight sailors armed with sabres and knives, was making its way to the shore, the crew calling out to Niro to jump into the sea. His only answer was to lift his bound hands. Six sailors landed and, in order to divert attention, pretended to make an attack upon the cannibals, thus enabling Niro to loosen his bonds, but a native dealt him two blows of a lance, wounding him seriously. The rope, however, was loosed and, hoping to escape by a ruse, he exclaimed:

"Why do we stay here in the water; let us land, I am exhausted."

The savages, who asked no better, opened a way for him, but he, suddenly breaking into a run, turned short to the left and bounded into the sea. Toga rushed in after him, two waves separated them; the canoe flew to the assistance of Niro, the crowd roared louder than the breakers, Toga redoubled his speed: in vain! Niro boarded the canoe, the oars plied fast, and rescuers and rescued reached the *Aorai* in safety.



A few days later, the barque entered the strait of Gambier at full sail, landing at Rikitea, the principal port, our two triumphant Mangaravians, Moeava and his two companions, together with the four Pukaruens whom they had taken on board at the island of Marutea.

Niro was the first to disembark. He was so moved by emotion that he fell at the feet of the Missioner, with the simple words:

"—We bring you seven; but I was near being eaten: the Virgin alone saved me!"

As for the seven natives of Pukarua, the cries, the gesticulations, the applause, the joyous animation of the crowd filled them with such terror that they were as if petrified; they were convinced that they were about to be put to death and eaten and they were only reassured when they saw Athanatio's mother embrace Moeava and her son together, covering them with her tears and kisses. This moving scene restored their courage and they allowed themselves to be brought before the king and queen, who loaded them with congratulations and presents.



The reader will guess the remainder of the story. The seven new arrivals were gradually civilized, instructed, and baptized, and, in 1865, the Rev. Father Roussel made use of them to fetch a new colony of Pukaruans, who followed their example. And this is how the cannibal people of Pukarua owe the happiness of conversion to the freak of a child; so true is it that God loves to make use of the humblest means for the accomplishment of His greatest designs, so true is it that His Wisdom can ever extract good from evil!





# CHRONICLE OF THE WORK.

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## Associations of Tens.

At the time when the offerings for the Association of the Propagation of the Faith are being collected and sent in to headquarters, we deem it our duty to remind our kind readers of an idea which has already been approved by many and which, if made generally known, would assist us in more generously maintaining the yearly increasing number of our Missioners. It will be remembered that we have already frequently appealed to those amongst our Associates who are especially favoured by fortune, begging of them to take upon themselves the obligations of an entire Circle of Ten, that is, to send us a pound instead of half-a-crown each year. Now that the Holy Father asks the assistance of our Association for the East, we should be anxious to meet his wishes. Well, the only means of aiding these great projects lies in the augmenting of our resources, so as not to diminish the grants made to our other Missioners throughout the world. To make a request of our devoted fellow-workers is to be already assured of their compliance. It is therefore with perfect confidence that we make this appeal to them, always sure of our petition being favourably received.

## Our Almanacs.

This year our Almanacs have been the cause of numerous congratulations. It gives us pleasure to pass on the greater part of these congratulations to those distinguished and devoted friends

who are so kind as to assist us by their co-operation. Amongst many flattering and encouraging letters that have reached us, we hasten to quote that sent to us by his Eminence Cardinal Rampolla both in the name of the Holy Father and on his own part. In the midst of the serious pre-occupations appertaining to the government of the Church, it is touching to see His Holiness deign to bless even the humblest efforts when their aim is the glory of God and the honour of the apostolate.

*Letter from His Eminence Cardinal Rampolla, Secretary of  
State to His Holiness.*

I have received your letter of the 18th of October, together with the two copies of the Almanacs which you publish. In thanking you for that which was kindly destined for myself, I beg to assure you that I presented the other copy to the Holy Father. The Sovereign Pontiff received this pious offering with especial satisfaction. He has charged me to thank you in his august name and to transmit to you the apostolic benediction, which he grants from his heart to you and to each of those who have collaborated in this most admirable publication.

While fulfilling the injunctions of His Holiness with sincere pleasure, I take the occasion of renewing the assurance of my personal esteem.

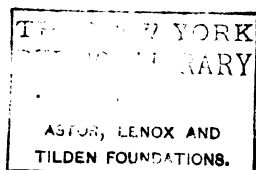
M., Cardinal RAMPOLLA.

Rome, 26th October, 1895.

His Eminence Cardinal Ledochowski, Prefect of the Sacred Congregation of the Propaganda, has honoured us with his congratulations, and his Excellency Monsignor Ciasca, Secretary of the Propaganda, in a eulogistic letter has also expressed his thanks for the Almanacs sent him.



4. A Woman of the Tahiti island.



## The Journal "LES MISSIONS CATHOLIQUES."

With the month of January, 1896, begins the twenty-eighth year of this publication, a publication which is, in fact, but the necessary supplement to the *Annals of the Propagation of the Faith*, now that the press is such a power. We need not point out all the good done for our Association by this Illustrated Bulletin, in which news of the Missions throughout the world are published weekly, while this regular and frequent publication keeps up interest and sympathy amongst its readers for all apostolic undertakings and expeditions. Those exploring expeditions whose aims are purely scientific or commercial, have their special reviews and even daily journals; the apostolate should not be behind them! Moreover, the place held in the European press by the *Missions Catholiques*, the importance attached by the newspapers of every country to the information furnished by us show that in founding the Bulletin the Councils of the Association only undertook a work of absolute necessity.

The subscription, the proceeds of which go entirely to the budget of the Association, is very small: *8s. 4d.* a year secures a weekly review of twelve pages, enriched with numerous illustrations, for the most part from the pencils of the Missioners.

With the year 1896 will be commenced the publication of various interesting works by the following authors and others:

Mgr. LE ROY, Vicar-Apostolic of Gaboon.

Rev. Father TRILLE, of the same Mission.

Rev. Father DELATTRE, of the White Fathers, Corresponding Member of the Institute.

Rev. Father PORTE, Oblate Missioner, Basutoland.

Monsieur LAUNAY, of the Foreign Missions, etc., etc., etc.

Each year the journal presents to its subscribers, as a prize, a large map drawn by the Missioners. Thus we have successively

given away maps of China, Africa, Canada, the Ottoman Empire, Indo-China and the Soudan. This year we have printed a general map of the Missions of Oceania: the theatre of the apostolate of the Marist Fathers, of the Fathers of Picpus, and of the Fathers of Issoudun. There have been many difficulties in the way of this work, which has been a costly one; but it has been accomplished for the greater glory of God and to the satisfaction of the Missioners concerned in the undertaking. Once more we remind our readers that this map is presented free to all our subscribers.

We have, moreover, decided upon letting our subscribers have Monsieur Louvet's magnificent work, *Les Missions Catholiques au XIX. siecle*, for 8s. 4d. instead of 12s. 6d. This work, as our readers will remember, is the history of the apostolate during the present century. It is no longer necessary to praise a book which the Holy Father has honoured by a Brief and upon the subject of which the Cardinals of Paris, Rhodes, and Autun, and their Graces the Archbishops of Lyons and Aix have written such flattering letters.

Intending subscribers to the *Missions Catholiques* will please address Post Office Orders (8s. 4d. for France, 10s. for the Postal Union), to Monsieur le Directeur des *Missions Catholiques*, Rue de la Charite, 14, Lyons.

*A specimen number will be sent free to all who apply for it.*

### A Touching Letter.

We cannot resist giving ourselves the pleasure of publishing the following letter which has reached us without any signature and which shows the widespread sympathy felt in our Work.

"To draw down the blessings of God upon my little journey and to deserve that He grant me the grace to love Him more and to serve Him better than I have hitherto done, I send a small offering of twenty francs to the Catholic Missions. If I delayed in sending you this sum, it is probable that I should not have it to give on my return: there are so many tempting things in Paris! but the good

God has given me grace to despise all these trifles. I want for nothing, if it be not to love our Lord and to know Him loved. Oh ! how I love the Association of the Propagation of the Faith ! I should have been lost but for it ; it is my consolation and my hope, for I feel that I could never despair of my salvation so long as it is dear to me. I am more than extravagant in doing this, but later on, if I should be in want, the good God will be always there, and even should I have to end my days with the Little Sisters of the Poor, I shall still rejoice that I sacrificed all for the glory of God."



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# NEWS OF THE MISSIONS.

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## EUROPE.

### COPTS AT THE VATICAN.

A deputation, composed of thirty distinguished Catholic Copts, and headed by their Vicar-Apostolic, Mgr. Cyril Macaire, was received by the Holy Father on the 16th September. The deputation had the happiness of announcing to his Holiness that four thousand five hundred dissenting Copts prayed to be received back into union with the Catholic Church. With a view to serve the Propaganda, the Holy Father has announced that it is his intention to establish two Coptic bishoprics and that he will contribute to the erection of churches and schools.

### A DUTCH NUN DECORATED.

Hitherto no woman has ever been decorated in Holland.

The first upon whom this honour has been conferred is the Superioress of the Sisters of Charity, Rev. Mother Stanislaus, in the world Mademoiselle Van Sonsbeek, who has received the decoration of Chevalier of the Order of Orange-Nassau. The honour was conferred by the two queens in the course of a journey through the provinces of Over-Yssel and Drenthe.

The Queen Regent Emma conferred the distinction with her own hands, saying that she was happy to give the first decoration awarded to a woman, to one whose whole life has been devoted to the amelioration of suffering.



## ASIA.

## LA TRAPPE, PEKIN.

The Rev. Father Mary Bernard, Abbot of La Trappe of our Lady of Consolation, Pekin, writes on the 15th October, 1895 :

“ Our foundation in this country, begun in 1883, in the greatest poverty, is still in existence, thanks to God, and is gradually becoming more securely established.

“ At present, forty natives follow our rule and wear the religious habit, twenty-six having already made their vows. Many more long to walk in their footsteps. Why must our poverty prove an obstacle?...Our community is far too poor. The little we can sell brings us in £80 a year, the honorariums for Masses, as much more and this is our whole income. For the last two years, we have been planting vineyards which will, we hope, help us in a few years and prevent our being obliged to ask assistance. But in the meanwhile I am forced to implore charity and to ask daily bread for those whom God has confided to our care.

“ Our convent is nearly finished ; a large hall serves us as temporary chapel. God grant that the year 1896 may bring us means at last to build our monastery church ; from ten to fifteen thousand francs would enable us to erect one suitable for this country.

“ We beg you will aid us, for the glory of God, in placing the last stone upon the material edifice of this monastery. From our hearts we promise not to pass a single day without praying for our Benefactors, a duty that we have never neglected during the twelve years we have spent in our peaceful mountain retreat in the north of this poor Chinese Empire, whither the wishes of the Holy See and of the Missioners have called us.”

## SHIPWRECK AND DEATH OF TWO JAPANESE PRIESTS.

Monsieur Halbout, Missioner at Nagasaki, writes to Monsieur Armbruster, Superior of the Seminary of Foreign Missions, Paris :

"Doubtless you are aware of the sad news that has cast our Mission into mourning. The two native Priests whom Mgr. Cousin sent us last year to Oshima have just been drowned in a shipwreck.

"While on their way to Nagasaki, they had already been detained for several days at Naze by a storm which passed over our island. Returning to their retreat on board the *Mishima Maru*, the steamboat found it impossible to reach Kagoshima, and on arriving at the point of Nomo in Satsuma, could not succeed in turning it. The commandant gave orders to return to Nagasaki, more than sixty leagues distant. This project appeared absurd to the passengers and to the crew, who remonstrated with the captain. The latter it appears, was drunk and would not listen to the advice of those who asked him to shelter the boat in one of the adjoining bays. He made for the open sea, but, the wind becoming violent, he found it impossible to reach Nagasaki. Then he directed the course of the vessel towards Koshiki Shima, a place which possesses no shelter whatever. It was there, and when almost in port, that a sunken rock cut the boat in two. Of eighteen passengers, one only was saved, while of the crew of eleven sailors, but six escaped.

"One of the young Priests, placed on his arrival at a new station, had done wonders there, and had already made many converts in these neighbouring villages, while he was preparing many others for baptism."

## AFRICA.

## BLESSING OF THE CHURCH OF ZAGAZIG.

The Rev. Father Chautard, of the African Missions, Lyons, writes from Cairo, on the 20th October :

"Zagazig is situate on the direct way from Jerusalem to Egypt,

close beside the imposing ruins of Bubastis (a flourishing city in the time of our Saviour), and there are many reasons for believing that the Holy Family sojourned here.

“On Thursday, the 17th of October, the Rev. Father Duret, Prefect-Apostolic of the Egyptian Delta, accompanied by numerous Priests both of the Latin and of the Eastern Churches, solemnly blessed the church which has just been built in Zagazig. Monsieur Girard, French Consul in Cairo, added by his presence to the brilliancy of the ceremony.

“All the Consuls of those European Powers which are represented at Zagazig assisted at the Consular Mass which followed the blessing of the church, and the presence of the representative of the Khedive, the *Moudir* of the city, was a special mark of sympathy paid to the Mission and its work.

“The Christians of Zagazig are proud of their beautiful little Gothic church, which truly does honour to its architect, Mahmoud-beh-Fehmy, Engineer to the Minister of Public Work, of whose disinterested kindness we cannot speak too highly. We take this opportunity of publicly tendering to him this expression of our sincere gratification !...”

#### AN ALGERIAN NUN DECORATED.

The *Official Journal* publishes the gazetting to the rank of Chevalier of the Legion of Honour of Madame Louisa Gaudichon, in religion Sister Mary, Superior of the Sisters of Saint Vincent de Paul, attached to the military hospital of the Dey (Algiers); twenty-seven years of service. Madame Gaudichon has for the last twenty-seven years fulfilled the duties of Superioress of the Hospital of the Dey, and during various epidemics, notably in 1867, 1868, 1870, 1871, and 1877, she gave proofs of a zeal and a devotedness beyond all praise.

This nomination gives us the utmost gratification.

## ARCHÆOLOGICAL RESEARCHES OF THE REV. FATHER DELATTRE.

At the last meeting of the *Academie des Inscriptions et belles-lettres*, several interesting communications were read. The Rev. Father Delattre, Missioner of the Order of the White Fathers, correspondent of the Institute, and a savant well-known for the successful researches made by him in Carthage, writes that, thanks to the generosity of the Academy, he has been enabled to open, since the end of last March, a hundred and seventy-five additional Punic tombs, of the form and contents of which he has made notes.

The labours in which he is at present engaged are important, some of his excavations reaching to a depth of nearly a hundred feet; the results are of the utmost interest.

In conclusion, the Rev. Father Delattre begs that the Academy will continue its kind assistance.

## AMERICA.

## CROWNING OF OUR LADY OF GUADALOUPE.

The 12th of October was celebrated as a festival throughout the entire Mexican Republic. On that day, his Grace the Archbishop of Mexico, in presence of twenty-four Archbishops and Bishops and an immense crowd, solemnly crowned, in the name of the Sovereign Pontiff, the statue of our Lady of Guadalupe, of the Virgin whom every Mexican calls the Mother of his country.

Guadalupe is a little village, situate at the foot of Mount Tepeyac, about three quarters of a mile from the capital. Here it was, in this spot, blessed by Heaven and beloved by Mexico, that the Virgin Mother deigned to appear several times to an Indian neophyte, Juan Diego; this was in December, 1531.

## THE NEW BISHOP OF SAN ANTONIO.

A pontifical brief has appointed a successor to the lamented Mgr. Neraz, who died on the 15th November, 1894. The new Bishop of San Antonio, Mgr. Forest, was born in December, 1839, in the village of Chazelles, Commune of Saint-Martin-la-Sauvete, Deanery of Saint-Germain-Laval, diocese of Lyons. While yet sub-deacon, he left for Texas with Mgr. Dubuis, on the 4th February 1863, and a month later he received deaconship and priesthood. He then went to Boca-Rio-Grande and to San Antonio, where he remained but a short time. He next was appointed to the Mission of Hallettsville, in the county of Lavaca, where he laboured for thirty-two years. Mgr. Forest's zeal was untiring; he established the churches of Moulton and Shiner, the Missions of Antioch, Brusby, Santa Maria, Moravia, and *Vox Populi* in Colorado, under the care of the Sisters of Providence.

The nomination of Mgr. Forest, recommended to the Holy See by the Bishops of the province, has been most pleasing to the clergy of San Antonio. He was consecrated in the cathedral of San Fernando, on the 29th September last, by Mgr. Janssens, Archbishop of New Orleans.

## OCEANIA.

## APOSTOLATE OF THE MARQUISES ISLES.

The *Semaine Religieuse* of Mendez, publishes a letter from Mgr. Martin, of the Congregation of the Sacred Hearts, Picpus, Vicar-Apostolic of the Marquises Isles. From this letter we take some curious details concerning this Mission :

"It is now a full half century," says the Venerable Prelate, "since our Missioners began the labour of trying to make a Christian people of the Marquesians. The valleys are so numerous and so distant, one from the other, and the population so nomad that it

is very difficult for us to instruct and train our Canaques in the practices of a Christian life, seeing that we are but nine Missioners, counting the Rev. Father Orens, who is eighty-three years old. The utmost we can do is to evangelize the children in our schools and to have service in the valley where we principally reside, and also in one or two adjacent valleys.

"As to the more distant valleys, we visit them from time to time, in order to teach prayers, assist the dying, and baptize the newly-born, but our visits are too rare to allow of our doing much good. We have six catechists, where we should in reality have fifty.

"I have just learned that the inhabitants of the little island of Uahuka, which has been but rarely visited, are preparing for baptism. It is the Rev. Father Peter Chaulet who is preparing the new children of God and of the Church. The Rev. Father Chaulet is an old Missioner with a long white beard, and this beard brings him in an income of four pounds a year, while the Rev. Father Orens has just sold his for six pounds. The Canaques are wild about these beards, of which they make plumes for their tortoise-shell helmets. Well, everyone to his taste: did not Henry IV. sport a white feather? The Missioners buy clothes for their poor lepers with this money, so where is the harm? I know one who would gladly be old that his beard might be white, for a beard like his, which reaches to his waist, would be worth eight pounds if it were white."

**FATHER DAMIEN'S BROTHER GOES TO THE LEPER SETTLEMENT  
AT MOLOKAI.**

The Rev. Father Alazard, General Secretary of the Congregation of the Sacred Hearts, Picpus, writes to us on the 17th October:

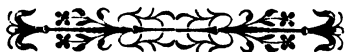
"An interesting departure for the Sandwich Islands has just taken place.

"Amongst those who left was the Rev. Father Pamphilius, brother of the celebrated Father Damien, apostle of the lepers of Molokai.

"Thirty-two years ago, in 1863, this same Father had just received his orders to set out for the Sandwich Islands, but when the time came for his departure, he was dangerously ill and Father Damien offered to go in his place. Four years later, fresh orders arrived for Father Pamphilius, again he was ill, and it was the Rev. Father Gulstan Ropert, now Vicar-Apostolic of the Sandwich Islands, who took his place. Finally, this time the orders could be obeyed and, by a touching coincidence, it is the second substitute, now a Bishop, who came to take out the Rev. Father Pamphilius, in order to instal the latter at the leper settlement, rendered celebrated by the heroic devotion of the first substitute.

"The Rev. Father, Doctor of Theology, University of Louvain, a distinguished professor of Sacred History and of dogmatic and ecclesiastical history, is a thorough English scholar and can therefore go to work at once on his arrival at Molokai, where English is understood by all. He is accompanied by three Coadjutor Brothers and a Student Brother, Dominic Lappe, all of whom have studied the duties of infirmarians in the hospitals of Louvain.

"At present there are over twelve hundred patients in the leper settlement of Molokai. According to a census which I have just received, the Rev. Father Damien, between the years 1873 and 1889, saw about three thousand lepers die. At present three or four die weekly."





## NECROLOGY.

### MONSEIGNEUR BERNARD,

FORMERLY PREFECT-APOSTOLIC OF THE MISSION TO POLAR REGIONS.

We have learned with regret the death of this Religious, who, after thirty years spent in evangelizing the regions of the aurora borealis, returned to France, where he was appointed Superior of the Hermitage Monastery, diocese of Lyons.

Having been successively Curate, Parish Priest, and Missioner in his native diocese of Rheims, in 1856 he left for the Laponian Mission. A year later, he went to evangelize poor Iceland, long without any Catholic Priest. Thence he passed into Scotland and was soon after nominated to the Prefecture-Apostolic of Norway and Lapland. Later on, from 1865 to 1870, he established his residence in Copenhagen, and, finally, resided at Christiana up to 1886, when he resigned his functions as Prefect-Apostolic. He was a Member of the Congregation of the Missioners of Our Lady of La Salette, to whom the Holy Father had at that time confided this northern Mission. The Rev. Father Bernard died suddenly, aged seventy-four.



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## DEPARTURE OF MISSIONERS.

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Twelve Missioner Priests from the Seminary of the Immaculate Conception, Scheut-lez-Bruxelles, left Belgium during the month of September. On the 8th September, for the Congo: Messrs. Honorius Baten, of the diocese of Ghent, and John Jans, of Bois-le-Duc, and also two Brothers.—On the 15th September, for Eastern Mongolia: Messrs. Oscar Conrad, of Tournay; Joseph Hoogers, of Ruremonde, and Joseph Segers, of Ghent.—For Central Mongolia: Messrs. Cosyns, of Ghent; Louis de Vocht, of Bois-le-Duc; Julius Guening, of Tournay; John Sintobin, of Bruges, and Conrad Eyck, of Ruremonde.—For Kansou: Messrs. Gustavus Buyck, of the diocese of Ghent, and Constantine Daems, of Malines.

—On the 3rd October, eight Missioners of the Marist Society embarked at Marseilles: Rev. Fathers Morel (Saint-Brieuc) and Ferraton (Le Puy), for New Caledonia; Guitet (Nantes), and Villaine (Nantes), for Fidji; Faivre (Besançon), for Central Oceania; Englert, of the Grand Duchy of Baden, for Samoa, and Lacroix, of Saint-Brieuc, for Wellington.

—Embarked at Boulogne-sur-Mer, 16th October, for the Sandwich Islands, or Hawai (Oceania): Mgr. Gulstan Francis Ropert, of the Congregation of the Sacred Hearts, Picpus, Titular Bishop of Panopolis and Vicar-Apostolic of the Sandwich Islands; the Rev. Fathers Pamphilius de Veuster, of the diocese of Malines; Hubert Stappers, diocese of Malines; Aloys Lorteau, diocese of Nantes; Dominic Lappe, diocese of Malines, all Members of the Congregation of the Sacred Hearts (Picpus).

—Left Antwerp on the 18th September, 1895, for New Pomerania, the following Missioners of the Sacred Heart : Rev. Fathers Adrian Van der Aa, diocese of Bois-le-Duc ; John-Mary Dicks, diocese of Cologne ; Matthew Rascher, diocese of Bamberg.

—Embarked at Marseilles for the East, on the 19th of September, fourteen Religious of the Society of Jesus. For the Mission of Pointe-de-Galle (Ceylon), Monseigneur Joseph Van Reeth, Bishop, and the Rev. Fathers Joseph Cooreman, Theodule Neut, Peter Wallyn, Ignatius Coch, Natal Piron, and Polydore Verbruggen.—For the Mission of Trincomalee (Ceylon), the Rev. Fathers Gabriel Moreel, Francis Xavier Hiemburger, and Alphonsus Evrard.—For the Mission of South-eastern Tche-ly (China), the Rev. Father Julius Gouverneur.—For the Mission of Kiang-nan, (China) the Rev. Fathers Gabriel Chambeau, John-Mary Chevalier and Maurice Covillard.



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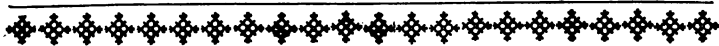


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# MISSIONS OF ASIA.



## VICARIATE-APOSTOLIC OF NORTHERN COCHIN-CHINA (ANNAM).

In 1891, two grandsons of king Ming-Mang, princes Chuc and Te, embraced the true Faith, and their example soon brought about numerous conversions in the court circle at Hue. The regent, Nyuyen-Trong-Hiep, alarmed at the movement, had the princes arrested and put in prison, in order to put a stop to the conversions, and, upon the most trifling pretexts, contrived to have the two noble neophytes condemned to death. But the French governor having refused to ratify the sentence, it was commuted to banishment, which, considering the state of health of the two victims, really meant a sentence of death. Although, thanks to the intervention of the Rev. Father Allys, they were recalled from exile, they quickly succumbed to the effects of their long sufferings; the following letter gives a most moving account of their last days.

### LETTER FROM MONSIEUR ALLYS,

OF THE FOREIGN MISSIONS, PARIS.

Phu-Cam (Hue), 8th November, 1895.



IS Excellency, Nyuyen-Trong-Hiep, the instigator of the long continued persecution against the Catholic members of the Royal Family of Annam, as well as all who have connived at the commission of this crime, may congratulate themselves and enjoy their triumph. The two princes, Chuc and Te, are dead: one died a year ago, the second a few days since.



I cannot let the oblivion of the tomb enshroud these two generous confessors of the Faith without paying a tribute to their memory and sending a last message of thanks to all those whose prayers and whose alms have aided them in supporting their sufferings.

I shall not again go over what these two neophytes had to endure in being arrested, chained, thrown into prison, condemned to death, and finally exiled. Neither shall I speak of the constancy, I may say the joy which they manifested in the midst of these trials. I will now only describe the edifying life which these two princes led from the time of their return from exile.

Reduced to actual want by the stoppage of the allowances hitherto made them at the court of Hue, and almost always ill, they never uttered a complaint, either of their sad lot or of those who had brought them to such a pitiful condition. They, who for years had lived a free and careless life as members of the Royal Family, did not blush to extend a hand for and accept that charity necessary for their support.

Prince Te, especially, experienced the hardship of poverty to its utmost extent. In order to gain a livelihood for himself and his family, this grandson of Ming-Mang tried his fortune successively as doctor, bookbinder, and schoolmaster, but, notwithstanding all his efforts, he was unable to ward off want. When preparing him for burial on the day of his death, it was impossible to find a single garment that was not patched. Happily, by an especial grace of Providence, he had recognized the full beauty of suffering, and thus, during his sojourn amongst the unhealthy mountains of Quang Ngai, in spite of the many privations imposed by the prison diet, not only did he fast throughout the Lent, but also twice a week during the whole year. If he had not been forced through obedience to moderate his zeal, I think he would have



condemned himself to a life as rigorous as that of the most austere Religious.

Where had these neophytes, whose youth certainly had not been free from errors, even from grave faults, where had they found the secret of such perfection in the service of God? They found it in the lively spirit of Faith which animated them. I believe I may assert that from the day of their baptism to the hour of their death, they sought only to do the will of God in all things.

Learned in the various religious systems of the Far East, these princes had been, as it were, entranced by the beauty of the Christian religion, and their understanding had been completely satisfied by the sequence of those truths which the Church requires us to believe. It was therefore with joy that they set out for an exile that seemed destined to terminate only at the gates of Paradise, and they even received the news of their being sentenced to death with perfect calm.

What was yet more striking in these fervent Christians, was their longing for frequent Communion. They went to confession every week, and were it not for their fear of appearing different from the other Christians, they would certainly have been daily communicants. I recollect that, when loaded with chains and already in the custody of those who were to conduct them into exile, they would not leave Hue without receiving their Lord; as they could not come to Phu-Cam, I brought the Blessed Sacrament to them, a few minutes before they set out from the guard-house of the village of An-Cuu. During the long months of their imprisonment, their greatest privation was their inability to assist at Mass or receive Holy Communion, and they never forgot the happiness given them by Father Guerlach when, returning from Hue to Bahnars, he celebrated Mass in their dungeon and administered to them the Blessed Sacrament.

I love to think that they now see clearly what before they believed so firmly. They possess Him whom they so loved, and for whom they suffered so severely. May they, by their prayers, ob-

tain from Divine Mercy the conversion of their persecutors, of the Royal Family, and of all their fellow-countrymen !



And what has become of the families of these two valiant confessors of the Faith? The wife of prince Chuc having been attacked by a malady which was aggravated by the knowledge of the sufferings inflicted on her husband, died a peaceful and holy death eight months since. As for the children of this prince, that Providence which provides for even the birds of the air has hitherto cared for them, and will, I trust, always watch over them.

Prince Te had only just died when his wife fell seriously ill of the same malady that had carried off princess Chuc. At present, although she has regained sufficient strength to visit the church, she knows that her days are numbered. For her, this thought has no terror, and, were it not for the three children who will be left orphans at her death, she would rejoice that her exile here below draws to a close.

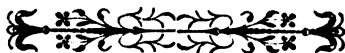
As for the other princes and princesses, in spite of the isolation and the penury to which their conversion has reduced them, they have all persevered. Prince Thuyen (the same who had been a bonze) continues to be most fervent; following the example of princes Chuc and Te, he never allows a week to pass without communicating several times. Princess Marie has been a Member of the Community of the Daughters of Mary, at Phu-Cam, for more than a year.

During three years, we never ceased our efforts to obtain justice for these poor people, but we failed to influence those who had condemned them. More fortunate with others, who were disgusted with such harshness and injustice, and who desired to have the treaties with France respected, we succeeded last year in getting back part of the pension of which our Christians were in receipt previous to their conversion. Will the steps we have taken this year be likewise crowned with success? I hope so, all the more.

because a number of princes and princesses, won over by the exhortations and example of their converted relations, only await a favourable decision in order to take the final step.



Meanwhile, God still gleans souls from amidst this Royal Family of Annam. This year, I converted three princesses on their deathbed, and, moreover, without allowing myself to be too anxious about their future, I baptized two princes in the month of May, and in a few days I am to baptize four other grandsons of king Ming-Mang. I even cherished hopes of converting a brother of king Thieu-Tri, who was attacked by a mortal sickness, but the mandarins, learning the step which the prince was disposed to take, refused to allow any stranger to approach him, and thus forced him to die without the sacraments. Let us hope that God will have accepted the good intentions that actuated him, and that He may have granted him, at the last moment, the grace of baptism by desire!



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# MISSIONS OF AFRICA.

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## VICARIATE-APOSTOLIC OF SOUTHERN VICTORIA-NYANZA.

The Vicariate-Apostolic of Southern Victoria-Nyanza comprises the territories situated south of the archipelago and Lake Ukerewe. The map given represents the most interesting part of this large Mission, and will aid in explaining the following correspondence.

### LETTER FROM THE REV. FATHER BRARD,

MISSIONER TO BUKUMBI,

To Monseigneur LIVINHAC.

Notre-Dame de Kamoga,

17th August, 1895.

### A New Station.—The Call of Grace.—The Contagion of Truth.

**B**LESS the Divine Master who inspired you with the happy thought of sending us a few Missioners. This year we shall be able, I hope, to put into execution the project long cherished by our Vicar-Apostolic, Mgr. Hirth: the foundation of a Mission in the archipelago of Ukerewe. It would, indeed, seem to be the will of God that His reign should be established in these islands, and the inhabitants, on their part, seem well disposed to accept His rule.

All the Missioners who succeeded each other in Bukumbi have felt an especial interest in this country; they have sought to establish amicable relations with its chiefs, by sending them deputations and presents, while awaiting the happy day when they should themselves be enabled to announce the Glad Tidings in person.

God has seen fit to make use of a feeble instrument for the accomplishment of this great work.

A young man named Muzinja, born in the island of Kome, had been living in Ukerewe for some years. Having heard the musulman religion spoken of by Wangwanas from the arab station of Magou, he formed the project of giving up Paganism in order to embrace Islamism, and with this view he set out in a boat to join those whom he believed to be the representatives of the true religion in these countries.

By one of these accidents of which God so often makes use in order to draw His elect to Himself, He directed towards Bukumbi the barque which carried our youth, and inspired him with the thought of going to visit the White men, whose house was pointed out to him. The kindly welcome which Muzinja received from the latter made a profound impression on him, and, renouncing all idea of a voyage to Magou, he begged to be admitted among their orphans, that he might study our holy religion. At the end of three years, his application and irreproachable conduct caused him to be judged worthy of baptism. This was in 1889. The grace of the sacrament so confirmed him in his excellent dispositions, that in 1892 Mgr. Hirth considered he might confide to him the delicate mission of catechist in the island of Ukerewe, where to-day Cyril (the name he received in baptism) is chief of a village of 250 inhabitants, and has won universal esteem. He has built a chapel, in which nearly all the inhabitants of his village assemble morning and evening for prayer.



The Glad Tidings brought by this youth have gradually spread. All wish to know what is the meaning of prayer, what good it would do. They came to ask questions, then curiosity gave place to a real desire for instruction, and instruction brought about conversion.

Misfortunes, sufferings, persecutions bring us near to God. This you have already remarked in Uganda, where the tyranny of Kavaka has singularly contributed towards making his unhappy people rejoice in the hope of a better life.

### **An Old Tyrant.—The First Flowers of Grace.—A Word as to the History and Geography of the Country.**

It has been the desire of Lukonge, king of Ukerewe, to walk in the footsteps of the kings of Baganda. In order to compel respect and increase his wealth, he has murdered his subjects and seized upon their wives, their children, and their herds. In one of my journeys through this island, I happened to visit a sacred wood near the capital. The ground was strewn with human skulls, which had lain there since the massacre Lukonge had ordered in 1887, of all the Bagayas to be found in his states. More than a hundred were immolated in one day in this sinister spot.

Age does not seem to have softened the old tyrant: in fact, it is positively asserted that from time to time he causes one of his wives, under a pretence of her infidelity, to be thrown into the Nyanza, having first had her tied up in a fish-net; or, at times, it is a person whose possessions have excited his cupidity who disappears mysteriously.

A few years ago, in order to extend to the neighbouring islands the blessings of such a government, Lukonge determined upon their conquest, and called to his aid an army of Bagandas. The

latter, according to their usual custom, spread pillage, devastation, and death throughout the land during an entire year.



To crown the misfortunes of the last few years, delegates from the German Anti-Slavery Society made their appearance. Their escort was composed of some hundred undisciplined soldiers who conducted themselves with the utmost barbarity, in spite of the peaceful intentions of their chief. It will take several generations to make the Bakerewes forget what they have suffered at the hands of this force, and the herculean labours they were forced to undergo while building the Rescue station in the midst of rocks.

This station, sold to the famous merchant Stokes, was confided to the guardianship of some thirty Wangwanas, who posed as masters and treated the inhabitants as slaves.

Thus it was that God passed these simple souls through the crucible of suffering and prepared them for the reception of His Divine Word. Great, then, was the joy of the poor natives on the day they learned that the station purchased by Stokes had just been re-sold to *their Fathers*, the Missioners of Bukumbi. "We shall now," they said, "till our fields in peace and pray, without dreading the insults of the mussulmans."

They are as good as their word: I have inscribed the names of nineteen youths who already know their prayers and the first catechism; three hundred catechumens, of all ages and of both sexes, are learning the elements of the Christian Doctrine, and I hope to have five or six hundred before the end of the year 1895. I do not count the numerous catechumens who as yet know but a few prayers. These Bakerewes evince a perfect gift for making converts: a Muganda, just come from the large island, tells me that everywhere he goes he hears them teaching each other what they have learned of religion; even Lukonge's wives are busy instructing one another.



In order to stimulate and to guide this movement, I have installed twelve Baganda neophytes in the principal villages of the islands, and one of them writes that he has already fourteen youths fully instructed in their prayers. There are four chapels (quite imposing for the country) in the course of construction. During my last apostolic visitation, I daily taught catechism, and had always at least a hundred attending. One Sunday, in Lukonge's capital, I had nearly a thousand. At the close of the exercises, the king rose to address his people.

"My children," said he, "you have just heard the words of our friend, the White man who speaks our language; he has told you that you are bound to hear God and your king; that we are not mere animals; that we have each a soul to save, and therefore must not live like animals. We are the children of the White man; I desire that he be heard, and I will seize the goats of all who are not willing to receive instruction. You have heard, my children? To-morrow I myself will begin to pray."

He has kept his word, but he is an old rascal on whom we cannot rely too implicitly, for he looks to his own interest above all, and his interest is, to steal goats. This, I have formally forbidden him, saying that our religion is a religion of gentleness and peace.



Perhaps I may be permitted to recount a fact which proves the excellent dispositions of our catechumens. Last week, a rumour suddenly spread that Lukonge intended to kill all the *prayers* (1). The following night, a hundred and fifty persons, men, women, and children, assembled at the house of our catechist, Cyril, resolved to quit their country and seek an asylum in Bukumbi, rather than renounce their faith. Fortunately, the rumour of the massacre was a false alarm.

(1) Those who pray, Christians.



Here, at "Our Lady of Kamoga," I have always by me a few intelligent Bakerewe youths whom I instruct with particular care and whom I then send to catechise their brethren. I have been greatly impressed by the natural good qualities of these young men and by the change visible in them at the end of two or three months' residence with us. Over and over, I have heard them reprimand each other: "you did not say your prayers to-day; you took your meal without saying grace; you are not respectful towards the Fathers; you do not know that they are the messengers of God!"

To be sure, these are but the sayings of children, but it must be acknowledged that they are very consoling to the Missioner's heart. During the seven years that I have been in the Nyanza region, I have visited many tribes along the shores and in the islands, and, save the Bagandas, I have never met a people so well disposed to embrace our holy religion.



I will add a word as to the geography and history of the country.

The archipelago of Ukerewe is composed of about twenty inhabited islands, and the peninsula of Kisorya, being surrounded by water during a great portion of the year, should be counted as comprising a part of the archipelago.

The principal islands are: Ukerewe, 50,000; Ukara, 10,000; Irugwa, 4,000; Bwiro, 2,000; Naufuba, 2,000, etc. Supposing the other islands to be peopled proportionately to these I have named, we may set down the total population at 150,000.

The aborigines of this archipelago are the Bazitas and Baruris, peoples who resemble the Basukumus in character, morals, and manner of cultivating the soil.



Four petty kings, banished by Lukonge, but reinstated by the Germans, share with him the government of the archipelago.

The banana fields and the form of the huts, the straw roofs of which slope to the ground, remind one of Kiziba. The *mutama* and the cabins with conical roofs resting on hurdles banked with turf, recall Ururi.

Many slaves coming from Usoga, from Ugaya, or from Ururi, are brought to Ukerewe or pass through on their way to Usukuma and Usindja. Since the famine raged upon the eastern coast, we may estimate that more than a thousand slave women and children have passed through Ukerewe or its environs. A slave sold for a basket of *mutama*, or a pick-axe, or even an end of stuff.

I should like to tell you more of the Bagayas, but my letter is already too long. I will, therefore, only add that I have had here, for a month, fifteen of these Bagayas, in whom I noticed a lively desire for instruction, while the catechists tell me that they are daily surrounded by all the youth of their districts, that they may hear the catechists speak of *Guasai* (God).




## VICARIATE-APOSTOLIC OF OUBANGHI (UPPER FRENCH CONGO).

The Mission of Oubanghi, to which is attached the author of the touching narrative we place before the reader, is under the direction of Mgr. Augouard. This eminent Bishop is assisted in his apostolate by seven Missioners who, like their Vicar-Apostolic, are Members of the Congregation of the Holy Ghost. The horrible details contained in Father Allaire's letter, show with what courage must be endowed the apostles whose mission it is to be the pioneers of Christian civilization in these most barbarous of all regions, Central Africa.

### CANNIBALISM IN CENTRAL AFRICA.

#### LETTER FROM THE REV. FATHER ALLAIRE, OF THE CONGREGATION OF THE HOLY GHOST.

 HAVE been asked to write for the *Annals* some account of our Missions in Central Africa, and it is with the greatest pleasure I comply with the request. It is a consolation and even a comfort to me that it should be in my power to assist in making known the condition of this wretched Africa, where the torturing of slaves and cannibalism are still so common.

I have spent ten years in this unfortunate country. During that time my efforts have been particularly directed towards ameliorating the lot of the most miserable of all the wretched beings inhabiting the Dark Continent, and those are the poor slaves who languish in chains while awaiting the fatal hour of their death. In a few days I shall return to my post, nine hundred miles away in the interior. Oh ! had I but money, how many children I could redeem and save !

### Amongst the Cannibals.

I will not here paint for you the horrifying picture of those unspeakable scenes of which I have sometimes been a powerless witness, when, arriving too late in a village surprised by the enemy, I had nothing left to do but contemplate the sad trophies of cannibalism. Here, a human head, there, an arm or a leg, elsewhere, a rib, farther on, a little child's body, entire, but headless. Their cruel work done, the hideous conquerors make off, each one carrying a choice morsel and inviting me to follow their example: to eat human flesh!

"—Look here," said a chief of my acquaintance to me last year, "you see this head?" he patted a gory head, from which the flesh had been gnawed and which he had planted as a trophy before his hut, "it is the head of such a one. You knew him?"

"—Yes, I knew him well."

"—We ate him three days ago. Why did you not come sooner? You might have tasted him. Oh! you who tell us it is wrong to eat this kind of meat, you would have thought it so good that you would long for it ever after."

### Human Sacrifices.

In 1889, when I went to Liranga first, the natives were in the habit of sacrificing human beings two or three times every week. I have myself seen the place prepared for these horrors, the instruments of torture, and, God be praised, I have frequently been able, by my presence alone, to prevent them.

I give a few details of this homicidal ceremony: two or three hundred natives, men, women, and children, assemble, dancing, singing and emptying calabashes of palm wine. All the time, the unhappy victim is there, bound, a witness of all this joy, of which his death is the crowning point. When the moment has come, he

is untied and seated upon a log which only rises a few inches above the ground.

The victim is usually a slave. His arms having been drawn downwards by his sides, the hands are, as I may say, nailed to the ground by means of two forked sticks firmly fixed to the earth. Four other forks in like manner hold down the knees and feet. He is thus fixed to the ground without power to move; behind him is a long rod which springs up and drags the head upwards, seizing it by means of a rope passed round the neck, which is by this means forcibly stretched. The fetich priest, dressed for the occasion (see engraving), is armed with his terrible knife. After various dances and contortions, he bounds to the victim's side; twice he raises his weapon without striking, as if to practise his stroke; at the third time, with a single blow he cuts off the head, which the bough, springing up, raises aloft.

The delirious crowd precipitate themselves upon the wretched creature's head and body, each trying to secure a little of the blood, with which to rub their bodies, and having satiated their fury, all enter their huts, to re-commence the next day, or the day after.

I owe to justice the public acknowledgment of the fact that the Independent State of the Congo has done much to abolish human sacrifices; but the natives continue it in secret, and if the manner of sacrificing has changed in certain districts, the number of victims is still large.

### **Death and Torture of Slaves.**

The following is the mode of operation in the environs of the great village of Bonga, a village situated near the mouth of the Sangha. The victim is stretched upon the ground and a strong piece of wood fixed across his throat, after which the executioner, balancing himself with his lance, places a foot upon each end of the piece of wood. When the slave has ceased to struggle, the executioner passes on to the rest.

If a chief is going to hunt or to fish, he calls his neighbours together; they sing, dance, drink, and when the moment of departure has arrived, a little slave is there, ready bound; his head is prosaically cut off with a common knife; his blood is sprinkled on the waters of the river, his body thrown in, and all set out, certain that, after such an offering, the genius of the chase or of fishing will be propitious.

Since my return to France, where I have been since the 15th September last, I learned that a very influential female chief, named Komba-Keka, whom I knew well, had just died. And how many slaves do you think were immolated, that they might accompany her to the tomb? Seventy!!! Oh! had I only been there! These are a few of the occurrences common in Central Africa, where my Mission lies.

### **Battle with a Chief over a Slave.**

These poor cannibals have more than once done me the honour of wishing to taste me; this I have not yet given them leave to do, but in Central Africa there is hidden danger everywhere, you carry your life in your hand. For example.

I was one day walking in the village of Ngombe, when I passed a poor slave whose master had just beaten him so cruelly that his back was but one great wound.

“—Ah, my poor creature, who has reduced you to such a state?”

“—My chief,” he answered, pointing out his master.

“—What!” said I to the latter, giving his head a slight push, as a mark of contempt, “is this the way you beat your men? The man who punishes thus is no chief.”

With one bound, he started to his feet, rushed into his hut, and returned with six lances in his hand.

“—Oh ho!” cried he, brandishing a lance with which to pierce me, “so I am no chief! You shall see. Defend yourself!”

Great God! I felt that I was lost. Suddenly I thought of my revolver, but only to remember that it was not loaded. However, the reputation of my revolver was already made.



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"—All right," said I, looking him boldly in the eyes, "it is a duel! There!"

And I whipped out my empty revolver.

"—Poor fool!" said I, "do you not know that your lance will fall to the ground before it can reach me? As to yourself, you ought to know well that I never fire twice: come! hurry, or I fire first."

Quite cowed, he let fall his weapon, asking for a parley, and, after half an hour's palaver, we parted good friends, I bringing the poor slave home with me, to have him cared at the Mission.

### The Missioner on the Quest for Slaves to be Ransomed.

Half of my existence is passed on board the *Leo XIII.*, my little steamboat. I take long trips up the river in order to liberate, not all slaves, but such slaves as I meet with who are fettered or bound, that is, such as are destined either to be eaten or to be executed, for one cause or another.

To do this, I have to venture far into the interior. Arrived at the path leading to a village, I first of all send on one of my men bearing gifts and an announcement to the chief that *Balota mpelo* is coming. *Balota mpelo* is the name I am known by amongst the natives: it signifies either the Father who travels rapidly (on account of the *Leo XIII.*, which easily distances the canoes), or the Father who always makes his escape, for, as the natives have often sought to entrap me and have never as yet succeeded, this has gained me quite a reputation, of which I don't wish to boast too soon. In fact, to return to my travelling life, it is not certain that I shall always escape the snares laid for me.

My man has set out, then, with his presents and notice that *Balota mpelo* is coming. I then lighten my costume as much as possible, for, in order to reach the savages, I have before me six or eight hours' march through pools of water and the malarial slime of immense marshes. Sometimes I have to jump from

root to root, sometimes to trail myself along paths made by wild beasts through the almost impenetrable thickets of the virgin forest. Still, though worn out and exhausted, I contrive to reach my destination.

In the village, all the savages admire my white skin. On the arrival of the chief, I take him apart and at once broach the subject of my visit.

“—Oh! why did you not come a month ago? we killed three, four, six slaves that you might have had. However, I still have a few that I wish to get rid of.”

Then comes the usual refrain.

“—Bring them to me, I will pay their ransom and take them away.”

“—No, it is too late. You are tired, and the slaves are a long way off. To-morrow morning you shall see them. Come with me to my hut; I have received your presents and have food for you and your followers.”

### **Dinner with the Savages.—Ransoming Children.**

It is not to be supposed that, under the circumstances, my dinner commences with a delicate vermicelli soup and winds up with chocolate cream. No, I eat, like the savages, whatever is put before me: young shoots of trees, boiled in water and well spiced, or immense platefuls of fat hairy caterpillars, or again, if the chief is rich and wishes to be very stylish, a hen is cooked for me in its own juice, that is, without drawing it.

Behold, then, the Missioner working away with Adam's fork, eating ravenously, along with his followers, those savaged delicacies which hunger makes sweet. Night come, I stretch myself on the ground and dream that I save five or six children. Daybreak ends this delusion.

I call for the chief, and we huxter over the price of the little slave he is anxious to get rid of, and whose skin has been well

rubbed with oil to make it shine. Sometimes the debate lasts a long while, sometimes it is quickly ended, for I may remark that I never abandon one of these poor creatures, no matter how high may be the ransom exacted. Then, when the chief has spat upon his slave, as a sign that he no longer has any claim to him, I take out my executioner's knife, for I also have one. I cut the bonds which prevent the unfortunate little being from moving; I teach him that he is free; taking him on my knees, I get him to make his first sign of the Cross, and then give him something to eat, for the poor things are always hungry. I next make him a present of a pretty cotton cloth to cover him, and then the little creature smiles at me, saying :

“—*Phapha, io bolotchi* (Father, you are good.)”

### Meeting between a Slave-child and his Mother.

I will close my narrative by relating an incident which, better than any description of mine, will give some idea of the horrors that take place in Africa. The following is the manner in which, in 1892, a little child named Ilanga (since baptized) told me his story; I give it in all its simplicity.

“I was a very little child, when I one day left our village with my mother, who was going to plant manioc, and I asked her leave to go into the forest to gather *matafi* (the fruit of a species of gutta-percha tree) while she worked.

“—You may go,” said my mother, “but take care and hurry back soon.”

“I set out at full speed, but I had scarcely gone into the forest when three men fell on me, bound me and carried me off. Next day, I was sold in a village I had never seen before. I was a slave. To be a chief's slave is very different from being with one's mother: one is always hungry.

“Soon after, I was sold to another chief, who was kinder than

the last ; but he did not keep me long, and I passed into other hands. In this way I was owned by six different chiefs.

"One of the wives of my last master having died, I heard them say in the night, when they thought me asleep, that when it should be full moon my head was to be cut off ; I must go with the dead. Father, that was three or four days before you came in the ship. Delighted with the pretty stuffs you brought, with the brass wire and coloured beads, my master sold me to you.

"When I saw you, I was at first terribly frightened, for you have a long beard ; now, in my country it is only the chiefs who have beards, and all chiefs are bad. But now, Father, I am happy with you ; you give us plenty to eat ; you tell us that we, too, may go to Heaven ; and, moreover, when you die, we shan't be killed."

"—Well," said I one day to Ilanga, "in another month I shall be going up the river again to the place where I found you ; I shall go a long, long way, seeking for other children to buy. Would you like to come with me ? We will go see your mother."

"—Oh !" answered the child, "I should like well to go with you in the boat ; yes, yes ; but " he added, with a sigh, "we shall not find my mother ; I shall never see her again, for she remained in our village, and you could never reach it with your great boat. I remember well, it can only be reached in tiny canoes, and before getting there one has to walk for two days through long grass and water up to the waist. I will go with you, but I shall never again see my mother. Never again."



A month later, Ilanga embarked with me on board the *Leo XIII.* ; I gave him charge of the engine, teaching him how to *start*, *back*, and *stop*. You should see with what accuracy he repeated to himself and executed the commands.

One morning, after anchoring for a night close to a village, the steam being up, I gave the signal to weigh anchor and I went to

the speaking tube. Ilanga was at his post. I gave the command : "one turn forward"! No echo of the order from Ilanga, and the vessel remains motionless. I renew the command peremptorily. Still silent and motionless. And yet, Ilanga would make the machinery work double, if that were possible, in order to prove to the gazing natives how well he understood his work. For the third time, I gave the order; all in vain. I was obliged to leave the wheel in order to see what my juvenile mechanic was about.

Poor little fellow! There he was, as if petrified at his post, his eyes staring open, his arm stretched out towards a canoe that had just come up with us!

"—My mother," cried he, "there is my mother."

The story of the stolen child, which I had quite forgotten, rushed back to my memory. The poor mother was there, looking at me with a beseeching glance. It seemed as if I could read in that look the prayer: Oh! let me once more press within my arms the child that was stolen from me!

I was obliged to turn away to hide my emotion, then coming back:

"—Ilanga, tell your mother to come on board. Here are presents for her; take this, and this."

And I left mother and child to their joy and mutual caresses.

But I must leave, and it was my duty to unite these two. I called Ilanga:

"—Ilanga, you know how the Father loves those children whom he has set at liberty. For two years you have been with me at the Mission, and just now I heard your mother admire how tall and stout you had grown and say that the white man is good. Yes, repeat to your mother that the white man is good—that he loves you—that he has given you the knowledge of God and of Heaven, and that as Divine Providence has brought about this meeting to-day, the white man wishes to make your happiness lasting. Ilanga, remain with your mother, remain together, stay with her altogether. When I again come down the river, I will stop here to see you and to ask if you are both happy."

"— Father, oh! Father," exclaimed Ilanga, "you want to get rid of me! Why so? Have I done wrong?"

"— No, Ilanga, I am not angry with you, you know that well, but as you have found your mother, from whom you were stolen, you must remain with her."

"— You want to have me killed, then?" replied the child.

"— On the contrary, Ilanga, it is your happiness I am thinking of."

"— Ah! Father," he sighed sadly, "they have burned our village, taken my mother and sold her as a slave. When the chief who owns my mother dies, she will be killed, and if I am with her, I shall be killed also; if I remain with you, you told me that when you die, they won't kill me. Oh! Father, do not drive me away."

I could not send away the child; neither could I separate him from his mother. What was to be done?

A sudden idea occurred to me. I had just learned that the woman was a slave; perhaps her master would part with her; I would pay a good ransom, a very large ransom even, if necessary; Ilanga's mother should be free and remain with her child. I sent for the master, a little old fellow with wicked eyes.

"— Here," said I, "is double the value of this slave. I don't want to bargain with you—take it."

And I offered him a variety of things: stuffs, brass wire, beads, mirrors, bits of glass, iron, to the value of three hundred francs.

"— No," said the little chief, with a vicious grin, "no, not for three hundred francs."

"— Well, here are four hundred, and I will take her away."

"— Oh, no," said the chief, "she belongs to me, and I won't take four hundred francs."

I hesitated a moment, trying to understand him.

"— Well then, here are five hundred, and let there be an end of it."

"— No," he answered, with his knowing air that exasperated me, "no, nor for five hundred."

I offered 600 francs, 800; I went as far as a thousand francs, certain of finding in France some rich mother who, learning the facts and understanding my motive, would help me to pay such a high ransom.

But the being to whom I addressed myself was not a being with a human heart. Looking at me with twinkling eyes, in which I seemed to read the whole of the curse that weighs upon the descendants of Cain :

“ —You have the child, but you will never get the mother. When I die, I must have plenty of slaves to die with me.”

And, seizing a stick, he struck the wretched creature brutally, ordering her to get back at once into her hut.

I was so indignant that in truth I was tempted for a moment to lodge a bullet in his head.



Such is the life of a Missioner in Central Africa. Ah! how many unfortunate beings I might save if I only had means! Are there no longer in France generous souls who are willing to share with us the happiness of preserving the lives of innocent beings destined to perish miserably, if there is no one to save them? Is there no longer in civilized countries a little gold with which to dry up the river of human blood which flows in Africa? How easily it is found for every passing pleasure.

Oh! you who, perhaps, will not remain deaf to my call, receive the heartfelt thanks of the Missioner to whom you give the highest happiness he knows in this world, that of not being forced to turn away sadly when, in his painful and dangerous wanderings, the slaves turn to him in supplication :

“ —*Balota mpelo* take me, I do not want to die! Take me, I do not want to be eaten! ”

## PREFECTURE-APÓSTOLIC OF THE UPPER NIGER.

This promising Mission comprises the immense empires of the Central Soudan, but as yet the Missioners have only succeeded in founding a few Stations on the banks of the Niger, whence they will gradually extend their influence to the interior. The following letter will enable us to judge what results have been obtained, so far, by the preaching of the Gospel, and what are the obstacles that stand in the way of the civilizing influence of the Glad Tidings.

LETTER FROM THE REV. FATHER ZAPPA,  
OF THE FOREIGN MISSIONS, LYONS, MISSIONER AT THE NIGER DISTRICT.

### Consolations and Obstacles: Polygamy.—Baptisms.

The present state of the Niger Mission is, thank God, better than it was last year. Two new Posts which have been established bring up the number of our Stations to seven. One of these, founded seven months ago, appears to be in a promising condition. The other, which has only been in existence five months and began under the happiest auspices, is just now passing through the trial phase.

Last year, we announced twenty adult baptisms; this year, we registered thirty-one, with 135 infant baptisms. I feel sure that those who come after us will be able to give far more consoling figures, for we are only beginning to cultivate the ground and must be content with harvesting a few stray sheaves. Those who know anything of pagan morality will feel no surprise at the difficulties encountered by the Missioner in a country entirely given up to idolatry.

For example, it is not always easy to induce a young man to give



a solemn promise that he will never take more than one wife when, under his very eyes, he sees his father, his brothers, all his companions following the general custom in this matter and believing it perfectly lawful to have three, four, five, sometimes even a greater number of wives. Moreover, he is not always free to choose. While yet quite young, his father, or, if the father is dead, his eldest brother had already affianced him to several young girls. Now, these betrothals are not simply promises. The engagement is made binding by the payment of relatively considerable sums, and it is impossible to draw back without causing serious family quarrels.

But if it is difficult to induce a young man to enter into our views, you may imagine the obstacles a polygamist has to face when, instructed in religion and touched by the beauty of Evangelical morality, he would fain change the order of things. We, who are born and bred in a Christian land, fancy the thing is perfectly simple : it is quite another affair for the natives.



Last year, I explained to you the rules which we observe in admitting adults to baptism, and you may have thought them too severe. Still, we are forced to proceed with the utmost prudence, in spite of the happiness it would give us to enrol a greater number of Christians. Nevertheless, at Christmas we shall be able to count fifteen additional neophytes amongst the catechumens who have been preparing for two years. If they are slow of intelligence, we at least know that their good will has triumphed over every difficulty.

A good many children attend the schools, but as their parents do not, so far, at any rate, attach much importance to their instruction, we have grave reasons for fearing that one day or other they will be taken away in order to put them to field labour, and that they may perhaps even be prevented from coming to church

on Sundays, which would make it almost impossible for us to give them religious instruction.

This is a difficulty which time will remove, but which we are obliged to take into consideration for the present.



Meanwhile, our little group of Catholics grows in numbers. Nine families show to this pagan population an example of virtues hitherto utterly unknown in this country.

Amongst our Christians are some who were baptized five years ago ; not one of them, and this is our greatest happiness, has ever swerved from the straight road, though they know perfectly well that they have no personal advantage to expect from us, our rule to this effect being one we intend to observe strictly. Nothing could be more encouraging than to see with what zeal our Christians work in order to propagate the good seed amongst their brethren ; in fact, it is to them we owe having over a hundred catechumens every Sunday in our church at Assaba, a building already too small for our needs.

Amongst the conversions this year at Assaba, is one that has been quite an event. It is to our zealous Sisters that we owe this conversion, for they it was who first found their way to the hut of a man whom God willed to attach to His service.

### **Sister St. Dominic and the old Fetich Worshipper.— Touching and Heroic Conversion.**

According to her usual custom, Sister St. Dominic was one day making her morning visitation through the streets of the town when her attention was particularly attracted by the miserable condition of a hut near which she passed. At first she supposed it to be uninhabited, but coming closer, she was astonished to discover, on peeping through the chinks of the ruinous cabin, the figure of a poor old man, stooped, whose hair and beard were white,

and who, badly protected against the morning chill by a some-wretched garment, lay crouched in the centre of the hut, trying to warm his numbed limbs over a few cinders, the smoke from which was choking him.

Here was work, ready cut out, for the Sister, who lost no time in accosting the poor creature. The old man's worn body, his sunken eyes, his weak voice, the complete destitution of his abode told her plainly that she was in the presence of a being abandoned by fortune, and the story of his life soon revealed to her that God had led her to a labourer of the eleventh hour.

He was a fetich worshipper, or native priest. All the Blacks of his quarter formerly had had recourse to him when famine, sickness, or custom required the sacrifice of human beings to their gods. He it was who presided at their terrible executions, compounded their medicines, distributed charms, pointed out sacred trees.

But, for the last year he had been visited by misfortune. A bad sore had been the consequence of a fracture of the right wrist; gangrene had set in, remedies were powerless, sacrifices brought no better results. In vain he conjured the evil spirit to leave him; his state went from bad to worse: the hand of God had struck his body, in order to heal his soul.



Sister Saint Dominic dressed the invalid's wound, and then promised him that a Sister from the Mission should henceforth visit him daily.

One day that he felt borne down by sickness, he said to the Sister:

"The night is coming on, and the day of my life has been darkness. My mouth has been often opened to invoke evil spirits, and my hand stretched forth to offer sacrifice to idols, in the name of my brethren. When my hand began to lose its power, then I redoubled my invocations, I did all I could, I promised everything, but I never thought of praying to the Great Spirit.

Now, the night is near ; the eyes of my body are closing to the light and I can scarcely discern the path in which my foot should travel. The page of the Book of Life in which my name is written will soon be opened beneath the eyes of the Great Spirit ; I would fain be His friend, for I would go to His arms, and therefore, for many moons my hand has not offered sacrifice to the fetiches of my country, and my knees have not touched the dust in prayer to them. The day is very short and the sun is going down. Oh ! Great Spirit, have pity on me ! ”

All his thoughts are occupied with the emptiness of his life and the falseness of the religion in which he has grown old.



For several months past, he has been seen every Sunday, leaning on his stick, and dragging himself slowly to the church to hear Mass. Our Christians, especially our catechumens, beheld him with astonishment.

“Togwa (this was his name), he ? the feticher ? he pray to God ! ”

There was a general *tolle* in his quarter. His cabin was besieged by an infuriated mob ; they brought back all the idols he had given them, for, from the moment he had gone to the church of the Great Spirit, his idols were worth nothing and he was spared neither insults nor mockeries. Such is the story of every country and of all time, for it has always been the will of God that His chosen ones should be marked with the seal of persecution.

When asked how he bore all this :

“I am deaf,” he answered, then added laughingly, that before long they would all be his followers again. Meanwhile, if his ears were deaf to the mockeries of men, they opened more and more to the word of God.

Finally, after a long probation, he was baptized. How radiant and beaming with joy he was that day ! and is still, for he has never wavered.

Sister Saint Boniface, who, with Sister Saint Dominic, guided his first steps towards God, quitted this earth before the work of grace was accomplished. And, now that praise can no longer wound her modesty, I may be permitted to pay the tribute of gratitude due to the ardent charity and admirable devotedness that marked her life. To her we owe the founding of the Refuges at Assaba and Alla, where, in the midst of old people whom she had gathered under one roof, and of the lepers with their hideous sores, of those sad human wrecks, made outcasts by pagan selfishness, she spent the greater part of her days, watching over the minutest details of their households, instructing them with the utmost patience and preparing them for baptism and a holy death. May God grant her, in return, the crown He has destined for His Apostles and Virgins !

As for the old fetich priest Togwa, he has not forgotten any of his promises.

Four months have passed since his baptism and, although weaker and more worn in body than a year ago, he is still to be seen every Sunday, leaning on his old stick, and coming, one of the first, to the church. If anyone in his neighbourhood falls sick, he is the first to let us know, and, not content with preaching by example, he never loses an opportunity of saying a good word to those who persist in following the pagan religion.

### **A Landlord, first troublesome, then a grateful Convert.—Trials.—**

Another miracle of grace has been worked in perhaps even a more striking manner at our station of Alla.

The chiefs of the village had been asked to concede a plot of land in a central position, in order that we might build our modest chapel. We had to wait a long time before obtaining their consent, for the Blacks here are slow in coming to any decision. At last the ground was placed at our disposal and, quite delighted, we

set about our preparations. But here a fresh difficulty awaited us. A little old man, with sharp eyes, still active in his movements and wearing a short white beard which showed to perfection against the black skin, encamped upon our ground and declared he had a right to prevent its being cleared, for it was his property, and the chiefs of the town had in no way consulted him before giving it up to us.

The situation was becoming a little embarrassing for us. To those who understand the customs of these countries, the affair will not seem at all unlikely; the worst side of the business was that here, contrary to what is customary in civilized countries, an act of expropriation does not necessitate any compensation whatever. Having ascertained that our little old friend spoke truly, it was our duty, in all justice, to deal fairly with him, and we acted accordingly.

Still, even after these negotiations, the good man seemed to bear a grudge against us, and when the works had been begun, he was occasionally seen going over the ground with a discontented air; then his visits became rarer; after a while we lost sight of him and ended by forgetting all about him.



The day of the opening of the chapel was a memorable one for the new station of Alla. And yet, the building scarcely deserves the name of a chapel: the pillars and the rest of the timber had come from the forest and had been fashioned by one of our ransomed children to whom we have taught the trade of a carpenter, and who accompanies us wherever there is a building to be erected.

Nothing had been neglected for the embellishment of the interior. The Sisters had been at endless pains to sew together all their odd ends of stuffs, thus making good use of the old pieces they receive from Europe. We had set up for the occasion a poor old harmonium which had already caught many a cold in its peregrinations from one to another of our palm-leaf covered cabins, during the ten rainy seasons it has faced in Africa. Finally, a

number of Venetian lanterns lent their aid to heighten the splendour of the ceremony. The chapel was too small for the congregation. I say nothing as to the confusion that reigned in the midst of this crowd so unaccustomed to festivals of the kind.

The chaunting of the *Kyrie* and *Credo* and of some hymns in the common tongue, executed by children whom we had been training for weeks, overwhelmed the people with astonishment. As for ourselves, we were perfectly happy; not that we counted upon the regular attendance of this crowd, attracted merely by curiosity, but that, along with the happiness of being able, even for once, to address to them the Word of God, we cherished the hope of seeing a little group of Faithful separate themselves from this multitude and profit, later on, by the gifts of God. And behold! that very day even, perhaps the better to strengthen our hope, God had in store for us a great surprise. Mass having concluded, I turned round to address to these people the Word of God: the first figure I perceived in the crowd was that of our little old friend who had formerly given us so much trouble; attentive and recollected, he seemed to attend solely to the exhortations of the Priest.

The Offices at an end, I communicated my impressions to the other Priests, and found that they also had been equally astonished by the old man's presence.

The following Sunday, to our great satisfaction, we saw him again assisting at Mass and listening to the instruction with the same attention. When we crossed the market-place on leaving the church, he saluted us; his salute was returned, and that was all: we had decided, under the circumstances, not to interfere with the work of God. The third Sunday, he was again there, his whole bearing denoting deep religious feeling. His eyes were riveted on the altar, and when the Missioners commenced speaking to these poor people of the sublime teachings of religion, he listened intently. There was something indefinable in his look; this day, this Mass, this sermon were to decide the fate of his soul.



The following day he fell suddenly and dangerously ill. There was no time to be lost, for dysentery was making rapid inroads ; he listened with humility and gratitude to the Missioner who hastened to his cabin. The members of his family did all in their power to neutralize the effect of these instructions, but the sick man had already made up his mind. It was on Thursday he sent for the Priest and, as the latter had considered it his duty to bring medicines with him :

"Leave my body alone," said the old man without any preamble, "it is of my soul I wish to think ; give me the waters of God (Baptism), which are to make me the friend of the Great Spirit."

His responses evinced the most lively and sincere faith, and to his relatives, who opposed him, he simply replied :

"*Amagon olim* : I know my heart," that is to say, I know what I am doing.

Truly, another voice, more persuasive and more powerful than any human voice, had sounded in his heart. While the waters of regeneration laved his soul, tears of joy and repentance flowed down his rugged cheeks.

That same evening, he begged to be carried to the Mission ; the following day his malady was worse, his end drew near.

"—Have you confidence in the idols of the country ?" he was asked, in order to try his perseverance.

His only answer was to put his hand to his brow :

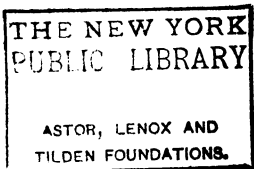
"The waters of God have flowed here."

A few hours later he beheld his Saviour.



Notwithstanding these happy events, Alla is still but in its infancy. Its people are, it is true, very sympathetic, and we have already our groups of adult catechumens, while so many pagans





town, children and adults remaining on until far in the night. The catechist was delighted to find the people so well disposed, and we were far from suspecting the blow which awaited us.



One day, scarcely four weeks ago, without cause, without any apparent reason, all this changed. The catechist's house was deserted, not a single child, not a single adult was to be seen coming to join in the morning prayer or to learn the catechism and hymns in the evening. All seemed deaf to the catechist's appeals. The chief no longer visited the Mission, and when the Father, happening to pass through the village, went to pay him a visit, he was received with the utmost indifference. The situation was heart-rending.

"The Enemy has been in the camp," writes Father Rousselet lately, in a letter full of the deepest trouble: "nothing can describe the sadness I feel at witnessing the deplorable state of things at Ezi."

I know the Father is not the man to exaggerate, but I also feel confident that he will not allow himself to be discouraged. The only advice I sent him by return messenger was to beg of him to redouble his attentions to the sick and suffering, of whom there can be no lack at Ezi, and to leave the rest to Providence. Indeed, it seems to me that I perceive in all this a pledge of future success. It is now known that this sudden falling off was the work of the fetich priests; it is, therefore, the Enemy who has raised the storm. For centuries, these souls were his property; we can, then, easily understand how this proud spirit must suffer on seeing those he believed to be his own, snatched from him, and this is why the struggle, far from discouraging me, only makes me feel a deeper interest in Ezi than I had felt before. To be sure, we must work hard; we must make the Mission somewhat more attractive, do something that will strike the imagination of a people who are almost entirely influenced by their senses. Above all, we must

make our ceremonies more impressive, and redouble our care of the afflicted, yet, unfortunately, we are scarcely in a position to do this. So far, the altar furniture at Ezi is of the simplest : two bottles, by way of chandeliers, and no Cross above the altar, so that when the Priest celebrates Mass he detaches the Crucifix he carries at his breast and hangs it up, as best he can. Now, we should be able to do something better than this. As for the rest, when God pleases He will command the winds, calm the tempest, and bring back peace and calm.



In conclusion, I beg prayers for my beloved fellow Missioners and for those zealous Nuns who this time last year still shared our labours, and who now repose in their silent graves, a few yards from our dwelling. It would be an injustice to forget them in writing this sketch of the past year's work.

May God reward their labours and send to their assistance, if they need it, that crowd of little angels and blessed souls to whom they opened the Gates of Heaven !





# MISSIONS OF OCEANIA.

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## MISSION OF NEW-HEBRIDES.

The New-Hebrides form part of the Vicariate-Apostolic of New-Caledonia; of which Mgr. Fraysse is in charge. In this archipelago, the evangelization of which has been recently undertaken by the Marist Fathers, everything has had to be begun from the beginning. It is amongst the most interesting of all the Missions, on account of the poverty, the ignorance, the barbarity of the inhabitants and the difficulties which beset the apostolate.


### LETTER FROM THE REV. FATHER BUSSON,

MARIST FATHER,

To the Rev. Father MARTIN, Superior-General of the same Society.

Mission Saint Pierre, Port Sandwich,

Malicolo Island, 28th September 1895.

 HE Mission at Port-Sandwich, although not exactly flourishing, is yet making perceptible progress. Previous to the 1st of January 1894, not a single little girl, not a single woman attended our instructions; these poor creatures, so despised in this country, were not permitted to set foot within the Mission, but now their bonds are loosening, little by little. On Sundays, the young girls come to catechism, while their mothers are learning to esteem the Missioner, and if the men, one neighbouring chief in particular, would give full liberty to the members of their households, we should soon have the happiest results. But we must pray and pray.

At the present day, there is not in the world a human race more deserving of pity than these New-Hebridean tribes. The savages at Port-Sandwich are so degraded that they have lost all rational knowledge of a Superior Being; they have festivals in honour of the dead, survivals of their ancestors' belief in the immortality of the soul, but they themselves are materialists. Lately, when teaching catechism, I entered warmly into the subjects of a future life, of paradise, of hell. One of my listeners said to a boy from the Mission, who accompanied me:

“—We do not believe in these things: when the body dies, all dies.”

Only prayer and sacrifice can obtain Light for these unfortunate souls. It would seem as if God were willing to hear our supplications, and it will perhaps be with the New-Hebrides as it was at Futuna and Wallis, at least in the Stations occupied by the Marist Society.

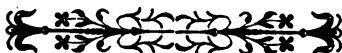
But why are apostles so few in these regions? For want of Missioners, we shall probably lose two very important Posts, one at Aoba, the other in the south-western part of our island. And yet, what a cordial reception was given to the Rev. Father, the Pro-Vicar, only a month ago! Thing unheard of in the Hebrides, the chief, after a wonderful dance, actually presented the Rev. Father Pionnier with the very *igname* with which he had danced. Having settled in the territory of the French Society, this chief wished to have French Missioners for his people and wanted to keep Father Pionnier, but the latter was obliged to refuse.

The chief then asked the Father to at least permit him to pluck a few hairs from his beard, as he could not keep himself: to this singular request the Father acceded. A Mission child, who belongs to the country, on being questioned as to the meaning of this, said that the chief, delighted at having at last found the longed-for Missioners, would go from village to village, proof in hand, announcing to his friends that he had at last discovered the Missioner.

The Rev. Father Pionnier had tears in his eyes when giving us these details. He would willingly have remained in this Bay, already named Our Lady's Bay, but impossible !

The chief then ordered a youth to accompany the Pro-Vicar to Port-Sandwich and bring back a Missioner ! The honest lad is still at the Mission, but, alas ! Father Pionnier is unable to comply with his chief's wishes. What a pity ! They were the first people in the Hebrides who were well disposed towards religion, for in other places it was with the utmost difficulty we obtained a footing.

If this Mission could be occupied without delay, there is not a doubt but it would succeed, and with it, every other Mission in our island. Let us intercede with the Father of the family that He may send labourers, for the harvest is ripe.



**LETTER FROM THE REV. FATHER JAMOND,****OF THE MARIST SOCIETY,**

**To the Very Rev. Father MARTIN, Superior-General of the same  
Society.**

**Saint John's, Ambrym, 1st. October, 1895.**

I left Fidji to come and assist Father Suas at Ambrym, where the language spoken is almost the same as that of the Fidjians. We have already translated the catechism and prayers into this tongue, a thing it has not been possible to do elsewhere as yet. I was also able to bring with me to the Mission three children, natives of Ambrym, who had been baptized in Fidji, and since then the movement towards the Truth seems to become more and more marked.

We have at present thirty pupils (boarders), and through these children we win the parents. All our little folk are doing wonderfully well.



We have also four Christian families established near the Mission, and have sent two Catholics from Fidji to teach catechism in the villages.

One of these, named Louis, lately had a visit from a Protestant minister who wanted to set up a school in the village, but our brave neophyte said to him :

“ — We are Catholics here, and do not want your school.”

“ — But who teaches here ? ”

“ — I do,” said Louis.

“ — And how are you paid ? ”

“ — What is that to you ? ”

"— Well," said the minister, "you must come to me, and I will pay you far more than the Missioner does. I will give you money, pigs, clothes, and every thing you want."

"— I don't want all these things. The good God will pay me, while as for you, you pay your catechists because the good God will never pay them in Heaven."

The minister did not know what to say to this, and Louis added :

"— I forbid you to come here again, or to the next village : these villages belong to me, and I won't have your school. So stay at home ; you have quite enough to do there."



You see that God appears to bless our efforts. A single week does not pass that we do not baptize some dying person, and it often happens that the ideas of these poor savages are really touching in their perfect simplicity. For example, an old chief of Bigor, a village situate about an hour's walk from the Mission, sent for me to baptize him. I went at once and found that he was not in danger of death. I spoke to him of God, of the Blessed Virgin, of Heaven, of Hell, then I said :

"— I shall not baptize you to-day, but will come back to see you in two or three days."

"— No," he answered, "I know that I shall die at once. Baptize me to-day. To-morrow it will be too late, for I shall be already in the presence of the Great Chief. You must baptize me at once."

I decided to baptize him without delay and then returned to the Mission. Next day a messenger came to tell me that he had died during the night.



Another aged savage whom Father Suas went to see lately, at first refused to allow himself to be baptized, but once he clearly understood what baptism really is, he consented ; he called his wife :



“— Bring me,” said he, “my hogs’ teeth and my other festal ornaments, and lay down a handsome mat.”

Having decked himself in all his finery, he said to the Father :

“— Now that I have adorned myself in honour of the Great Chief, you may baptize me.”

I could cite many such examples in which one sees plainly the marvellous workings of grace. We have now the consolation of administering baptism to almost all the dying, and the greater number send for us of their own accord.

One old man was suffering from a bad sore upon his back, and one of his children came to beg of me to visit him. I went to him and dressed the sore, and the poor savage, to show his gratitude, gave me a great basket of *ignames*, repeating incessantly :

“— Oh ! how good you are, Missioner ! Oh ! how good you are, Missioner !”

He has come to live at the Mission, and his five boys are boarders in our school.

Quite lately, an English Protestant, our nearest neighbour, became a convert. Having previously had his two children baptized by us, he finally came asking us to baptize himself. This conversion will be a salutary example for our savages.

Another White man, our neighbour also, and a Frenchman, Monsieur Rossi, who gave the ground for the Mission, has been assassinated by the natives of Port Obry. Father Guitta was in time to administer to him the last sacraments.

The crew of a war-vessel wanted to burn the village belonging to the culprits, but the Pro-Vicar protested, and they were obliged to be content with arresting the assassin. We have, however, been forced to close the Mission for the present, it being seriously menaced by the natives. The murder has created a great sensation, as Monsieur Rossi was well-known and highly esteemed ; he was a great benefactor to the Missioners.

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# THE MASSACRES IN ARMENIA.

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As we write these lines, we are still under the influence of the deep emotion produced by the news of the massacres in Armenia. We were not in any way prepared for these terrible events, for, until quite lately, mussulman fanaticism appeared to be dormant, and our Eastern Churches congratulated themselves, and with reason, on the liberty allowed them by the Sultan. But suddenly, without any reasonable motive, as if at a given and expected signal, we are confronted by horrors almost unheard of, even in the sanguinary history of the East. Priests and Faithful massacred, women and young girls carried off, churches burned, homes devastated, pillaged, burnt down, this is the spectacle that is taking place in face of Europe.

Without seeking to know on whose shoulders should fall the responsibility for these outrages, our present duty is to assist the victims, and therefore, at the desire of the Holy Father, our Association has already sent a considerable sum to aid the poor Armenians. Letters, addressed to the public by the Capuchins, the Jesuit Fathers, by Mgr. Altmayer, Delegate from the Holy See, and by Mgr. Cadi, Archbishop of Hauran, have been published from day to day by our Bulletin, *Les Missions Catholiques*, and have brought in large subscriptions for the victims of the massacres.

The following words are quoted from the letter of Monseigneur Altmayer : (1)

(1) Monseigneur Altmayer, Member of the Order of Preachers, whose portrait we publish, was born at Bouzonville (diocese of Metz) on the 4th December, 1844. On the 4th April, 1884, he was nominated titular Archbishop of Chalcis and Apostolic Delegate for the Easterns of Mesopotamia, Kurdistan, and Armenia Minor. On the death of Mgr. Trioche, whose Coadjutor he had been, he became, 27th November, 1887, Latin Archbishop of Bagdad.

"It is not alone at the murder of many thousands of Christians of every age and rite, and the carrying off of hundreds of young women and girls, destined to be basely sold, that we are forced to look on with bursting hearts," writes our correspondent, "but at the destruction of the whole Christian population by ruin, dispersion, cold and hunger! In the cities, no longer is there wealth, or commerce, or trades, or labour, the greater number of the houses and shops having been sacked and destroyed by fire. In the country, things are still worse: hundreds of populous and flourishing villages are in ruins and the inhabitants have fled to the cities for refuge, in spite of the terror reigning therein, to beg a shelter, a rag to cover them, a morsel of bread. The number of these refugees, as given in the journals, is so great that it is difficult to credit it: the imagination can scarcely picture such lamentable realities, and yet, letters coming from all parts of Asia Minor repeat the same story with startling unanimity. Throughout the whole province of Diarbekir, it may be said that the name of Christian no longer exists, for those who escaped death or were unable to fly have succumbed to persecution in a yet sadder manner, by embracing Islamism!"

In another remarkable letter, published in due course in our Weekly Bulletin, an Armenian Missioner of the highest authority goes through the various Armenian cities and enumerates the victims, whom he estimates at above 60,000. Having given these details, the venerable writer thus expresses himself:

"The massacres of Libanus in 1860 brought an armed force into Syria, and yet, what were those massacres compared with the savage horrors which at this moment desolate Armenia and threaten its destruction!"

Listen also to this cry from a Missioner of Trebizonde:

"More than three thousand persons, escaping, as if by a miracle, from the yatagan of the assassins, came here during the dark days of the massacres and have crowded our establishments, where they are protected from butchery by our worthy French Consul. During ten days and nights, we have fed and defended these unhappy beings,

at the peril of our lives, but now we have no longer anything left to give to those thousands of hungry widows and orphans who are at our door, literally dying of hunger and cold, and who reproach us with having saved their lives, because their long agony is more  
er than death."

His Excellency, Mgr. Bonetti, Apostolic Delegate from the Holy See to Constantinople, writes to us confirming all this, and speaks in the highest terms of the admirable zeal and charity displayed by the Latin Missioners, the Brothers of the Christian Schools, and the European Sisters.

Let us hope that by the time our readers receive this issue of the *Annals*, the Civil Powers, or, if necessary, the armies of civilized Europe will have put an end to these sanguinary horrors. Let us also hope that Christian charity will aid us to succour this half million of unhappy beings who are being decimated by hunger and cold and who crave the pity of their European brethren!



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# CHRONICLE OF THE WORK.

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## Episcopal Recommendations in favour of the Association of the Propagation of the Faith.

One of the highest testimonies in favour of our Association is the sympathy with which it is regarded by the entire Episcopate. On the appearance of the Encyclical *Christi Nomen* recommending to the entire Catholic world the Propagation of the Faith, an Association from which the Holy Father asked large subsidies for the accomplishment of his great projects for the East, we published a number of episcopal letters echoing the words of the venerated Head of the Church. It gives us pleasure to publish further quotations from utterances so encouraging and consoling for us.

### Action of Mgr. Cabrieres, Bishop of Montpellier.

In the sittings of the diocesan synod held after each of the two ecclesiastical retreats, Mgr. de Roverie de Cabrieres, Bishop of Montpellier, promulgated the Encyclical *Christi Nomen*, relating to the Propagation of the Faith. His Lordship cites the two following paragraphs of the Pontifical document :

“ The Faithful cannot be too strongly urged to make their bounty towards this Association proportionate to our needs.

“ Do all in your power, then, amongst the Christians confided to your care, to ensure that the Association of the Propagation of the Faith shall be extended as much as possible.”

The venerable Prelate then warmly recommended this Work, so long established and so Catholic in its scope. His Lordship with regret pointed out a certain diminution in the receipts. He said

that it gave him pain to learn that in his diocese there were several parishes which do not pay a single farthing into the treasury of this Association, whose Work is so worthy of the zealous co-operation of the entire clergy. In conclusion, Monseigneur exhorted all the ecclesiastics of his diocese to introduce the Propagation of the Faith wherever it does not exist, and he warmly urged all his Priests to extend it still farther in those parishes where it is already in operation.

### **Pastoral Letter from Mgr. Giustiniani, Archbishop of Sorrento.**

On the occasion of the festival of the Epiphany, Mgr. Joseph Giustiniani, Archbishop of Sorrento, addressed to his clergy and to his diocesans a pastoral letter containing a pressing appeal in favour of the Association of the Propagation of the Faith.

Having recapitulated the many eulogiums pronounced upon it by the Sovereign Pontiff in his Encyclical *Christi Nomen*, the venerable Prelate adds :

“ One of the most efficacious means of increasing the piety of the Faithful and awakening the zeal of those associated with this most indispensable Work of the apostolate, will be to celebrate, with peculiar solemnity, the two feasts of the Association, the 3rd of May and the 3rd of December in each year. Clear and practical exhortations and instructions, preparatory to these feasts, would be most useful and profitable...It will also be well to have in each parish church an alms'-box for the reception of donations for the Propagation of the Faith, not the weekly half-penny which should pass regularly through the hands of the collectors, but all other alms which the Faithful might offer for the same purpose throughout the year.

“ It would also be well that each Parish Priest should, at least once a month, give an instruction upon the incomparable excellence and importance of this Work, and that preachers during Lent and the month of May should not forget to devote one of their sermons

to this commendable Association. Likewise, that they should endeavour to increase the number of Associates, and that a collection be made for the same end.

“We therefore particularly recommend that zealators should be very exact in collecting from the Associates the weekly half-penny, the alms that work such wonders! Even as the Association owes its existence to the industry of humble and pious work-women, so, also, does it owe its extraordinary growth to the zeal of holy women.

“We also approve of the pious practice of electing members in perpetuity, the laudable institution of *Perpetual Associates*, which has been so warmly adopted in and is such an honour to our diocese. Finally, we also recommend the *Association of Tens*, which so many rich persons could easily subscribe for, and the *double subscriptions* which his Eminence the Cardinal Archbishop of Paris recommended to his flock in his pastoral letter of the 5th of May, 1895.”

### **Pastoral Letter from Mgr. Luck, Bishop of Auckland.**

It is with pleasure we publish the following extract from a pastoral letter of Mgr. Luck, Bishop of Auckland (New Zealand), recommending the Work of the Propagation of the Faith and the publication of the Encyclical, *Christi Nomen*.

“...Though we are not all directly called upon to light the Fire which Jesus Christ came to kindle upon earth; though all are not obliged to consecrate themselves to the Priesthood or to the Missioner's life, all should have the work of Jesus Christ at heart, and promote it according to their means and circumstances. The Church fulfils the charge confided to it by our Lord Jesus Christ by multiplying Seminaries for the education of Priests, by founding Missionary Colleges, and, amongst the laity, by establishing societies of various kinds, having as their common object the Propagation of the Faith of Jesus Christ.

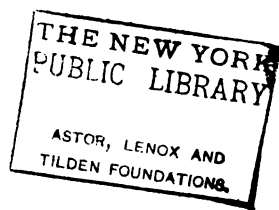
“.... The important and admirable Society of the Propagation

of the Faith has been many years established in this diocese, but we regret to say it has not received the support it deserves. This Work, which relies for all its efficacy upon the prayers and modest contributions of its members, was established, with the repeated recommendations of the Holy See, in order to enable the Faithful throughout the world to co-operate with the ardent desire of our Redeemer, expressed in these words: "I am come to cast fire upon the earth; and what will I but that it be kindled?" (Luke. xii. 49). We therefore ardently exhort our well beloved clergy to be most zealous for the interests of this Work, doing all in their power to induce our Catholics to increase their subscriptions. The work done by this Association has been so important that it has been, on various occasions, recommended and supported by the supreme authority of the Holy See, and quite recently Leo XIII. once more lifted up his apostolic voice in exhortation to the Faithful throughout the universe, urging them to become associated with a Work so noble, so worthy, and so useful. We subjoin this pressing appeal of the Holy Father, feeling confident that you will consider it your duty to comply with the exhortations of the Vicar of Jesus Christ upon earth. We should not forget that this diocese has contracted a debt to the Association for subsidies received. The Maori Mission owes its existence almost exclusively to it.

"In conclusion, then, dearly beloved children in Jesus Christ, let me invite you again and most earnestly to meditate upon the desire for the eternal salvation of souls manifested by our Saviour in these words: "I am come to cast fire upon the earth, and what will I but that it be kindled?" Surely, you will all wish to contribute joyfully towards the realization of the ardent desire of the Sacred Heart by your active co-operation in the Work of the Propagation of the Faith."







## Touching Sympathy shown with the Work of the Propagation of the Faith.

In a more modest sphere we find the same sympathy. Indeed, it is not without emotion that in the list of donations given in aid of the Work and published each week by our weekly Illustrated Bulletin, *Les Missions Catholiques*, we remark the offerings of the poor savages who, converted through the charity of our Benefactors, wish in their turn to contribute to the spread of the Gospel, and we cannot too strongly urge the Heads of Missions to accustom their neophytes to send us their offerings. These alms, though small in themselves, speak eloquently to the Heart of God, while they encourage the Missioners and our more fortunate dioceses; they also contribute to bind more closely together all the members of the great Catholic family. Later, when these Churches, but springing up to-day, shall have received the blessings of Christian civilization, they will have contracted, from their very beginning, the holy custom of participating in the Propagation of the Truth. We shall not see them indifferent towards a Work to which, after God, they owe the Light. We hope therefore that our venerable Vicars-Apostolic will listen to our voice and that before long each Church will consider it an honour to figure in our lists.

The appeal which we make in the name of the apostolate has been responded to by our European Christians; what touching sacrifices, what acts of hidden generosity the angels inscribe in the Book of Life! Sometimes, in our Catholic circles and our Societies, it is the little children of twelve years who deprive themselves of some of their scanty means, of some little pleasure, in order to give the mite that, multiplied, produces the sums that make up our budget; sometimes it is humble maid-servants who, remembering that such as they have been, as it were, the precursors of the great Work, bring us relatively considerable gifts, the fruits of a long life of toil, the generous donors asking but one favour, that of remaining unknown.

May we be permitted to publish the following letter; it is very simple, unaffected, and has deeply touched us.

With an eloquence that belongs to the heart it expresses what we have just said:

“ Sister Louise, who is merely a poor little post-mistress, wishes that the last postal-order issued from her office on the 31st December, 1895, should be to the credit of the Association for the Propagation of the Faith, in gratitude for an incalculable number of graces obtained during the year.

"And as, through 1896, she hopes to continue as attached and devoted as ever to her dear Missioners, she also wishes to begin the new year by offering them a little postal-order (5 francs), which, with the former, makes the modest sum of ten francs, for the Missions.

"Why have I not in my possession the treasures of the Magi Kings! I assure you it would make me happy to pour golden Louis upon the Missioners.

"As for myself, I desire nothing except the love of the Good God and His Divine grace; but for my dear Missions I should like to possess millions! May my ardent wish to give much pass into the hearts of those who have the means to do so!"

### Circles of Ten.

We have the pleasure of announcing to our readers that the Circles of Ten have greatly increased since the commencement of the present year. Indeed, it needs but an appeal to the charity of our Benefactors to insure a favourable response. Many of our friends understand that what with the increased needs of the apostolate, what with the creation of new vicariates, and the growing numbers of the Missioners, our budget cannot suffice for all the demands made upon it. Many also perceive what an income would result from the general formation of the Circles of Ten amongst those favoured by fortune. And, after all, the subscription asked is but an annuity of 26 francs. Are there not many associations whose object is less universal, and whose wants are less pressing, asking and obtaining greater favours. How many families, how many commercial establishments would eagerly, if asked to do so by our zealous Diocesan Directors, put down their names annually for this sum, thereby sharing in the merit of extending to recently discovered countries the grand principles of true civilization!

### Premium offered to the Subscribers of the *MISSIONS CATHOLIQUES*.

Each year, our weekly Illustrated Bulletin, the *Missions Catholiques*, presents its subscribers with a map prepared by the Missioners and representing some portion of the theatre of the apostolate. Thus, their readers have received in turn maps of China, of Indo-China, of Canada, of the Ottoman Empire, of Africa, of the Sahara, and of the north-west of Africa. Besides the Catholic

Stations, these maps contain the most complete geographical information, and they have excited the most flattering attention at exhibitions and amongst learned societies. This year, the premium consists of a map of the Missions of Polynesia and of Melanesia (Australasian). It has not before been published and has been drawn by Hausermann from information furnished by the three Congregations that evangelize these countries: the Marist Fathers, the Fathers of the Sacred Hearts (Picpus), and the Fathers of the Sacred Heart (Issoudun).

This map shall be forwarded in the month of March to all the subscribers to the *Missions Catholiques*. We remind them that the subscription is 10 francs for France, and 12 francs for the Postal Union. Postal-orders to be addressed to M. le Directeur des *Missions Catholiques*, 14, Rue de la Charite, a Lyon.

The *Missions Catholiques* form each year a volume in 4to. of 600 pages, with over 200 engravings.

A specimen number is sent free to all who ask for it.

## The Catholic Missions of the XIXth Century.

BY MONSIEUR LOUVET,

OF THE SOCIETY OF FOREIGN MISSIONS.

We have already drawn the attention of our readers to the magnificent work of Monsieur Louvet: *Catholic Missions in the XIXth Century*. This fine production, honoured by a Pontifical Brief and by the distinguished approbation of the Cardinals of Paris, of Rhodes, of Autun, and of their Graces the Archbishops of Lyons and of Aix, has been honoured by special articles from the pens of the most competent and distinguished writers in the Catholic Journals, in the *Revue Nouvelle*, in the *Quinzaine*, and lately, in the *Journal des Debats*, Monsieur le Myre de Vilers did not hesitate to say that this work held a place of honour in all high-class libraries.

The volume is a splendid one, 4to., with over 200 engravings, and is bound in red.

We offer it to our Benefactors for 10 francs, in paper covers, and 20 francs, in handsome binding, and we feel pleasure in thus placing before them, related in a style at once clear and eloquent, the glorious, heroic history of the apostolate during this century which is now drawing to a close.

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# NEWS OF THE MISSIONS.

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## EUROPE.

### PROGRESS OF CATHOLICISM IN DENMARK.

In 1860, there were but 800 Catholics, with five Priests and two churches throughout this whole kingdom; there are to-day, in round numbers, above 6,000, and the Catholic schools are attended by over one thousand children; we have eighteen churches and chapels, and before long the building of two additional churches will be commenced.

There are now thirty-six Priests, twenty of whom are Jesuits, and in the convents 170 Nuns are occupied in teaching or in the care of the sick.

It is calculated that at least two hundred Danish Protestants are annually converted to the Catholic Church. Of these, the poorer classes of the population furnish the largest contingent, but we may nevertheless remark that several members of the Danish aristocracy have also become converts to Catholicism.

### THE ICELAND MISSION.

Mgr. Von Euch, Vicar-Apostolic of Denmark, writes from Copenhagen:

“The Catholic Church has just opened up a new field for the zeal and activity of its Missioners by planting her banner upon the soil of Iceland, which the Reformation had violently detached from her bosom. On the first Sunday of Advent, 1895, the Catholic religion re-appeared in this remote island; the Missioners sang the first High Mass. May God deign to crown their efforts and their labours by granting them the reward of a rich harvest!

“At Reykiavik, the capital of the island, we have a modest chapel, but God, who on His coming into this world was pleased to be content with the poor stable of Bethlehem, will not disdain the

poverty in which we are forced to receive Him. On the contrary, the resemblance between it and the manger in which He was laid at His birth will draw down His blessing upon this Mission ; He will call to it other shepherds, then, before long will come other Magi kings to adore Him and offer Him gifts from their treasures, and these He will inspire with a generous desire to raise in His honour a temple worthy of Him and of His sacred religion.

"The reception of the Missioners has been most kind, and when they are seen at work, when they can show the devotedness, the inexhaustible charity which Catholicism alone inspires, they will win the hearts of their new congregation. The Catholics have already formed the intention of founding a Leper House, a work that would do much to remove the prejudices which the Reformation has studiously fostered against the Catholic Church.

"The Catholics have nobly responded to the urgent appeal of the first son of Iceland who has become a Priest, the Rev. Father Svendsen, S.J. ; some have sent alms, others, still more generous, offer to devote themselves personally to the care of the lepers. This is an undertaking which requires large resources. God can easily provide."

#### NEEDS OF THE BULGARIAN MISSION.

Mgr. Petkoff, Bishop of Hebron, Vicar-Apostolic of the United Thracian-Bulgarians, writes from Andrinople, 18th December, 1895 :

"It is our duty to present our kind wishes to your readers at the approach of the festivals of Christmas and of the New Year. We therefore wish them new and abundant blessings which will increase their merit a hundredfold. Through their prayers and sacrifices it is that thousands of Missioners, in all lands and in all climates, succeed in winning souls for God. Through them, all nations are evangelized, alike the inhabitants of almost unknown islands and those of civilized cities. At present, we are not amongst the most unknown, for the Press is a good deal occupied with the Bulgarian nation. Alas ! the movement towards union with the Catholic Church is threatened ; our rulers wish to establish a schismatic dynasty in Bulgaria.

"If this imminent danger is to be avoided, earnest prayers are necessary for our nation. The United Church of Thrace must also be more efficiently supported. But where are the numerous and zealous Priests ? Where are the funds necessary for their support ?

Our eyes turn naturally to the Association of the Propagation of the Faith; to its Associates we make appeal. Here is a field where the ardour of the apostolate will find abundance of work.

"We lately had the happiness of consecrating the new Church of Kaiadjikr. It is fairly easy to establish Catholicism in that part of our vicariate which is situate in Turkey, but we have a harder struggle in Bulgaria. Not but that we shall eventually conquer there also, but we need more sustained help from our friends in the West. Our hopes will not be deceived, and in 1896 we shall see, not one, but two, or perhaps three more Catholic sanctuaries provided for our compatriots."

#### THE CATHOLICS OF RUSSIA.

According to a Polish journal cited by the *Tablet*, the number of Catholics in Russia in Europe is about eleven millions.

The Catholics naturally form the majority in Poland. It is in the districts of Kowno, Wilna, Witebsk, Grodno, Volhynie, Minsk, Courlande, Podolie, and of Kief that they are most numerous; in St. Petersburg, there are 35,000, and in Moscow, 15,000.

### ASIA.

#### NEW SCHOOLS ESTABLISHED BY THE MARIST BROTHERS IN TURKEY.

The Marist Brothers have just founded two parish schools in the East: one at Makri-keui, near Constantinople, the other at Samsoun, Armenia. The Brothers have already an important school at Scutari. They are also employed as auxiliaries in the college of St. Benedict, at Constantinople, and at that of Antoura (Syria), directed by the Lazarists. In the three schools of Scutari, Makri-keui and Samsoun, there are twelve professors.

#### A DOUBLE EPISCOPAL CONSECRATION AT HANOI.

Mgr. Gendreau, Vicar-Apostolic of Western Tonquin, writes from Hanoi:

"On the 15th October, in the cathedral of Hanoi, the consecration of my Coadjutor, Mgr. Marcou, Bishop of Lysiade, took place,



and also that of Mgr. Ramond, Bishop of Linoe, first Vicar-Apostolic of Upper Tonquin.

"The ceremony was beautiful and impressive. The two Bishops elect were assisted by their Lordships Terres, of Eastern Tonquin, Onate, of Central Tonquin, Pineau, of Southern Tonquin, and Velasco, of Northern Tonquin, surrounded by fifty Missioners and above two hundred Priests and catechists from the various Missions in Tonquin.

"The church, which was most tastefully decorated, was filled with people, the principal authorities from the protectorate having special places reserved for them. Solemn Mass was sung by the Missioners, and the military band, most obligingly placed at our command by the commander-in-chief, particularly delighted the Annamites, who had never before heard anything so fine. All the parishes were represented by delegates from amongst their principal inhabitants. As the people are much straitened in means on account of bad harvests, I had limited the number of these delegates to three or four from each parish, in order to spare them expense. Fortunately, this precaution was rendered unnecessary by the kindness of the River Boat Service Company, who, of their own accord, offered free return passages to all Christians wishing to attend the consecration. It is easy to imagine the avidity with which our neophytes availed themselves of this generous offer."

#### THE MORTAL REMAINS OF FATHER JOZEAU BROUGHT TO SEOUL.

The following details, extracts from a letter from Mgr. Mutel, are taken from the Poitiers *Semaine Religieuse* :

"At last we have the consolation of possessing the remains of the lamented Father Jozeau ; they rest in our cemetery at Ryong-sou, near Seoul.

"It was one of our Missioners, Father Chargebœuf, who went on before to arrange for their translation. He was most courteously received by the governor and authorities of Kong-tjyou, who even offered to defray all the expenses.

"Father Chargebœuf and Father Baudounet were perfectly well able to identify the remains of their fellow Missioner : his beard, his hair, and even his features were recognizable, and yet the body had been already twice interred.

"Four soldiers were sent by the governor as guard of honour for the convoy, and they accompanied it as far as Seoul ; sixteen bearers, also supplied by the government, were paid by the man-

darins in each district, while in several localities, on the approach of the cortege, the authorities came in state to do honour to the martyr.

"On the arrival of the convoy at the seminary of Ryong-sou, the body was deposited in a room transformed into a mortuary chapel. The annual retreat having brought all the Missioners together at Seoul, the attendance at the obsequies was all that could be desired.

"Father Baudounet sang the Mass and I pronounced the absolution. The Offices were celebrated in the seminary chapel, which proved far too small for the concourse of Christians who had travelled even from the province of Tjyen-la-to."

#### STATISTICS OF THE DIOCESE OF NAGASAKI.

Monseigneur Cousin, Bishop of Nagasaki, sends us the following particulars as to his diocese :

"This Mission comprises Kiushu and the various islands which are tributary to it, namely : Amakusa, Goto, Hirado, Ikitsuki, Iki, Tsushima, and the archipelago of Riukiu. The Catholic population (15th August 1895) numbers 32,650 souls.

"The staff of the Mission comprises : one Bishop, twenty five Missioners, seventeen native Priests, thirteen clerks, two hundred native catechists, six Maronite Monks, one of whom is a Priest, and sixteen Nuns of the Order of the Holy Child Jesus,"

## AFRICA.

#### EVANGELIZATION OF ZULULAND.

For some time, negotiations were on foot between the magistrates and the chiefs of Zululand, with a view to obtaining authorization for a Catholic Mission in that country. The authorization has just been granted and Mgr. Jolivet, Vicar-Apostolic of Natal, under whose jurisdiction Zululand is placed, has appointed the Rev. Father Rousset, Oblate of Mary Immaculate, to establish the new Mission. The Missioners will be assisted by Dominican Sisters, who are to take charge of the schools and hospitals.

## VISIT OF AN AFRICAN MISSIONER TO MONSIEUR JULES SIMON.

It will gratify our readers to peruse the following, written by Monsieur Jules Simon, after he had received a visit from the Rev. Father Allaire, one of Mgr. Augouard's most active auxiliaries in Oubanghi :

"—Have you had any success ?" I asked him.

"—Well, we are doing something ; the natives come to us when they are sick, in preference to their sorcerers ; they come begging some of our provisions, when we chance to have any ; whenever we learn that there is a little flock of children somewhere or other in a forest, we go buy them, or steal them."

"—What do you mean by flocks of children ?"

"—Why, the children of captives, children stolen in war."

"—To be sold as slaves, no doubt ?"

"—Not at all : to be eaten !"

"At these words I could not restrain an exclamation."

"Then you were not aware," said he, "that we live amongst cannibals."

"And then he added, laughing :

"I myself was twice on the point of being eaten. They eat their own countrymen when they die of sickness, after having steeped the body in running water for some days, but especially they eat captives, whenever they can get them. They talk to us with delight of these feasts as the most natural and agreeable of entertainments, and we understand from them that men are better eating than women, having a better flavour ; but the dainties par excellence, the most toothsome morsels of all are children, and the markets are supplied with flocks of children, as flocks of sheep or of geese are to be found in other markets."

"—I am astonished, then," said I, "that you are able to get hold of these poor little niggers, and above all, that you are able to keep them when you get them."

"Oh !" he answered, "you take our people to be a regularly organized nation ! They have neither king, nor prince, nor government of any kind, nor police. They recognize no authority of any kind but that of the head of the family ; they have no religion : the idea of a God, the idea of justice are absolutely unknown to them, and are not represented by any word in their language. We snatched more than a hundred and fifty children from death. The natives leave them to us because they constantly require our help. We are no less at their mercy, and, moreover, we no longer know

how we are to feed our dependants. When we shall no longer have any manioc to give them, they will betake themselves to our European rivals, will learn English, will become Protestants, and our labour of years will be lost."

"—And you, Father, have you learned to live on manioc?"

"—You see I have," he answered. "Occasionally we kill a hippopotamus, sometimes, but rarely, an elephant, I have only tasted elephant twice in ten years, and it is very tough, while hippopotamus, on the contrary, is good eating, the meat resembling beef. It is high feasting for our children and great delight for us when we can get it for them."

"—And you are somewhat disappointed in the amount you have collected here?"

"—Well, I am taking back a little money, some offerings in kind, medicines, tools, and canned provisions, but I had one ambition I was unable to satisfy: I should dearly have liked to carry home two rifles."

"—Rifles!" I exclaimed.

"—Father Allaire's only idea is to be able to kill hippopotami and have meat oftener for his little negroes. It is true, it would be no harm to have two good weapons in case of attack; three resolute men, armed with two first-class Lebel rifles, could disperse a hundred natives."

"I listened with profound respect. What a picture of the life these good men seek nine thousand miles from home, that they may save children from butchery and open Heaven to savages! We admire this heroism; but we so rarely think of doing our share in the work. Must these Religious leave without their two rifles? We provide our explorers with all needful arms; are there not in the arsenals of the State or in those of our sportsmen, two rifles to spare for these Apostolic Missioners?"

#### A LEPER SETTLEMENT FOR EQUATORIAL AFRICA.

Mgr. Guillermain, Vicar-Apostolic of Northern Victoria-Nyanza, writes as follows:

"I should like to tell you of a new work by which the Uganda Mission has just been enriched. For a long time we had been witnesses of a deplorable misery. Poor negroes, eaten with leprosy, would sometimes drag themselves to our very door, beseeching of us to have pity on their souls and to allow them to attend the catechism classes. This was a very difficult matter. Our whole time is taken up with the numbers we have to attend to, there being but two Priests where there is work for ten: funds were wanting, and

we had so many ruins to rebuild ! If there were only question of a hut, our Christians would soon have provided one ; but these poor lepers must have food, raiment, and medicines.' How were we to undertake this work, so much more costly than an ordinary hospital ?

" However, I could no longer resist their cries for pity. I had Father Streicher to gather together all the most afflicted lepers in the neighbourhood and bring them to Villa-Mariya, at Buddu, and I handseled the work by making him a present of a poor woman who had neither hands nor feet ; the leprosy had eaten them off. Naturally, you will ask me if I am not going to give any funds towards the founding and support of this leper settlement. I am obliged to reply that I count entirely upon Catholic charity. So far, we have but ten lepers ; I am afraid of tempting God by gathering in any more.

" Need I picture to you the happiness of these poor Bagandas, many of whom were once well off ? Instead of being banished to the woods and despised by their nearest relatives, they now see themselves lodged, fed, and clothed, with a Missioner to take care of them, teach them, prepare them for Baptism, and encourage them to bear their pitiable life.

" How many more lepers may we not welcome if Christian charity does not fail us ! And for one instant I will not entertain the thought that this work should perish for want of means to sustain it."

## AMERICA.

### AN ACT OF NATIONAL FAITH IN THE UNITED STATES.

Each year the President of the Republic fixes by proclamation the date of Thanksgiving Day. The following is the President's proclamation decreeing annual public prayers :

" The unfailing goodness and mercy which the Almighty has manifested towards the American people during the last year call for our sincere and devout gratitude. Consequently, that we may all unite our grateful hearts in glorifying and in thanking our Heavenly Father for His benefits, I, Grover Cleveland, President of the United States, appoint, by these presents, that Thursday, the 28th day of the present month of November, shall be devoted by our whole people to acts of thanksgiving and prayer. Let us, on that day, lay aside our ordinary occupations and assemble in our usual places of worship that we may offer our thanks to the Giver of all Good, for the benefits with which He has rewarded our labours in the fields of commerce, for the peace and order that have reigned throughout the country, for having preserved us from pestilence and other calamities, and for all the blessings which He has showered upon us with an open hand."



## NECROLOGY.

### HIS EMINENCE CARDINAL PERSICO.

This eminent Prelate, who was a Member of the Order of the Capuchin Friars Minors, has a claim to the prayers of our readers ; he had charge of delicate and important missions in India, in Canada, and in Ireland, and it was he who replaced Monseigneur Jacobini as Secretary of the Propaganda. His elevation to the Cardinalateship was the just recompense of the great services which he rendered to the Church in various distant countries.



## DEPARTURE OF MISSIONERS.

The following is the list of the departures of Missioners of the Congregations of the Holy Ghost and of the Sacred Heart of Mary. The departures date from the month of February, 1895 :

Left for Senegambia, 3rd February, the Rev. Father Pascal (Clermont) ; 25th March, the Rev. Father Jalabert (Chambery) ; 27th September, the Rev. Fathers Hangnieri (Cambray), and Cimbault (Tours) ; 25th October, Rev. Father Lacombe, Le Vouedec (Vannes), and Wieder (Strasburg).

For Sierra Leone, 7th October, the Rev. Fathers Heizmann, Fribourg (Baden), and Bisch, Strasburg. For the Lower Niger, 7th October, the Rev. Father Vogler (Strasburg) ; for Gaboon, 25th March, Rev. Father Buleon (Vannes) ; 10th September, Rev. Fathers Le Hir (Vannes), Lagarrigue (Saint-Flour), Roulet (Tours), and Allaire (Evreux). The 10th September, for French Congo, Rev. Father Hyacinthe Duclos (Vannes). The 10th January, for Oubanghi, Mgr. Augouard, with the Rev. Father Dubois (Seez) ; 10th September, Rev. Father Le Roy (Nantes) ; 10th November, the Rev. Father Prat (Tarbes). On the 23rd September, for Lower Congo, the Rev. Father Georges (Strasburg) ; 23rd October, Rev. Father Meyer (Strasburg). 11th February, for Cunene, from Lisbon, Rev. Fathers Antunes (Lisbon), and Berthelot (Chartres) ; 23rd October, Rev. Fathers Wolf and J. Thuët (Strasburg). For Cimbebasia, 23rd October, from Lisbon, Rev. Joseph Boehr (Strasburg). For Zanzibar, 12th October, Rev. Father Sinner (Trent). For the Mauritius, 12th April, Rev. Fathers Meillorat (Clermont),

and Reibel (Strasbourg); 12th October, Rev. Father Martin (Strasbourg). For Martinique, 9th October, Rev. Fathers Kieffer (Strasbourg), and Michaud (Coutances). For Guadeloupe, 26th September, Rev. Fathers Plomby (Toulouse), and Louis Dewaste (Cambray). For Trinidad, 9th October, Rev. Father Brannigan, Ossory (Ireland). For Haiti, 19th September, Rev. Father Ritzenthaler (Strasbourg); 19th October, Rev. Fathers Audren, of the diocese of Vannes, Laurent (Verdun), de Mouzon (Mets), and Gabon (Quimper). For Peru, 20th September, Rev. Father Huyghe (Cambray). For the United-States, 14 September, Rev. Father Freceon, Port de France (Martinique); 25th September, Rev. P. Ward, Tuam (Ireland).

The following are the names of the Missioners of the Order of the Oblates of Mary Immaculate who lately left for the Missions :

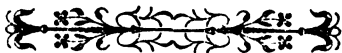
For Canada, the Rev. Fathers Evain (Nantes), Toussaint (Saint Die), and the Scholastic Brothers Kulawy (Breslau), Drœder (Paderborn), Lebert (Wurtzbourg), and Manuel (Grenoble).

For the Vicariate of Natal, the Rev. Father James Saby (Le Puy). For the Prefecture-Apostolic of Basutoland, the Rev. Father Alphonsus Dahon (Nice), for Bechuanaland, the Rev. Father Anthony Varvat (Clermont). For the Vicariate of the Orange Free State, Rev. Father Andrew Coyle (Kildare). For the Diocese of Colombo (Ceylon), Rev. Fathers Henry Lytton (Dublin), George Mac Donald (Westminster), John Mary Lanigan (Londonderry), Alphonsus Fendenheim (Aire), Charles Fulham (Meath), Paul Guiraud (Nîmes), Peter Mahe (Nantes), and Corentin Mary Le Louet (Quimper). For the Diocese of Jaffa, the Rev. Father Emily Olive (Nantes), Charles Massiet (Cambray), and Michael Blachot (Grenoble). For the Mission of Freemantle (Australia), the Rev. Fathers Roger Hennessy (Cashel), Daniel O'Ryan (same diocese), and Thomas Ryan (Ossory). For Saskatchewan, the Rev. Father Xavier Barbier (Viviers), Adrien Celestin Maisonneuve (same diocese), Henry Jouan (Vannes). For New Westminster, (British Columbia), Rev. Francis Thomas (Vannes), and the Scholastic Brothers Boening (Paderborn), and Kasper (Treves). For St. Albert, the Rev. Fathers Alphonsus Lemarchand (Mans), George Nordmann (Hildesheim). For the Vicariate of Mackenzie, with the Rev. Father Augustus Le Corre, of the diocese of Vannes, who is returning to his Mission, the Rev. Fathers Dositheus Laferriere (Montreal), Gabriel Houssais (Nantes), Le Guen, and Vacher (Vannes).

Sixteen Missioners of the Society of Foreign Missions, Paris, embarked at Marseilles in the month of December, 1895. On the 6th December, Messrs. Emile Joseph Briquet (Cambray), and

Peter Mary Gayet (Rennes), for Pondicherry; Messrs. Charles Lucien Akerman (Metz), and Francis Casimir Fournie (Rhodes), for Western Cochinchina; Monsieur Jeremiah Cettour (Annecy), for Osaka; Monsieur Alexander Alfred Mary De Cooman (Ghent), for Upper Tonquin. On the 22nd December, M. Alexander Blanchet (Clermont), and Camille Robert (Le Puy), for Kouang-tong; Fathers Gustavus Joseph Hue (Bayeux), and Joseph Laisi (Rennes), for Upper Tonquin; Mr. Victor Peter Martin (Rennes), for Southern Tonquin; Messrs. Joseph Mary Louis Henry Bigolet (Langres), and Florimond Honorius Pralong (Le Puy), for Western Tonquin; Monsieur Peter Louis Perrichon (Lyons), for Malacca; Messrs. Eugene Clodomir Joly (Cambray), and Anatole Emile Heuzet, of the Diocese of Bayeux, for Nagasaki.

On the 3rd January, 1896, several Missioners of the Society of the Divine Saviour left Trieste for the Prefecture-Apostolic of Assam. They were the Rev. Fathers Schoele, of St. Gall (Switzerland), and Marcellin Molz, of Fribourg (Baden).





# REPORT

*Of the Receipts and Disbursements of the Irish Branch of the Association for the Propagation of the Faith, for the Year ending January the 1st., 1896.*

## RECEIPTS.

Amount in Bank, on 1st.	
January, 1895,	£2,297 10 3
Deposit Receipt,	£12,507 18 6
On Hands, 1st. January, 1895,	£22 7 7
Received from the 1st. of January, 1895, to the 1st. of January, 1896,	£4,189 19 2

£19,017 15 6

## DISBURSEMENTS.

Paid by order of Council of Paris to several Missions & Dioceses,*	£960 16 4
By Cheques to Paris,	£12,800 0 0

Expenses of Administration, Rent, Printing, Stationery, Carriage of Annals and pictures, Postage, Advertising, Law, &c.,	£1,070 15 3
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In Bank, 1st. January, 1896,	£3,709 14 3
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On Hands,	476 9 8
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£19,017 15 6

*Names of the Dioceses, and the sum which each has respectively contributed during the year to the Funds of the Association.*

## DIOCESES.

	£	s.	d.		£	s.	d.
ARMAGH, .. ..	260	19	10	Amount brought over,	3,512	13	10
Ardagh, .. ..	2	3	4	Kerry, .. ..	21	5	0
Cashel, .. ..	56	9	8	Kildare, .. ..	37	3	10
Clogher, .. ..	100	0	0	Killaloe, .. ..	3	6	0
Clonfert, .. ..	1	2	6	Kilmore, .. ..	2	13	4
Cloyne, .. ..	144	7	0	Limerick, .. ..	291	14	8
Cork, .. ..	103	13	1	Meath, .. ..	74	17	6
Derry, .. ..	4	8	8	Ossory, .. ..	105	17	8
Down and Connor, ..	37	17	7	Raphoe, .. ..	2	3	4
Dromore, .. ..	31	0	0	Ross, .. ..	98	10	0
Dublin, .. ..	2,723	9	0	Tuam, .. ..	2	2	0
Elphin, .. ..	3	6	4	Waterford, .. ..	37	12	0
Ferns, .. ..	36	17	2				
Galway, .. ..	6	19	8	Total	£4,189	19	2
	£3,512	13	10				

\* The Central Councils of Paris and of Lyons reserve to themselves the exclusive right of allocating the grants to the several Missions throughout the world; but they have been always most generous in the distribution of the funds to those Foreign Missions in which Irishmen form a great portion of the Catholic population. *The Society has, for many years past, allocated annually the large sum of Forty Thousand Pounds to those countries in which most of the Catholics are either Irish or the children of Irish Parents.*

Central Committee-Rooms, 22 Parliament Street, Dublin.

January 1st, 1896.

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1. Chief Tong-Hak and policeman at Seoul.

B.

Lyon, Imp. A. Roy.




# REPORT

OF THE

ASSOCIATION OF THE PROPAGATION OF THE FAITH,

1895.

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 IN 1894 our Receipts amounted to the sum of £272,806 11s. 7d. In 1895 they were but £263,481 18s. 6½d., making a deficit of £9,324 13s. 0½d. on the Receipts of the preceding year.

We could, doubtless, give various reasons for this result; we might, for example, cite the multitude of new works which the necessities of the times impose upon the Catholics of almost every nation in Europe for local defence of the Faith. Still, in looking over the accounts of 1894, and in comparing them with those of the two previous years, we see that Catholic France, in spite of her trials, gave us £9,600 0s. 0d. more than in the preceding year; that Spain, thanks to the active and enlightened zeal of its Ladies' Committee, continues to increase its donations, and that, in fact, all the nations of Europe have very nearly maintained their usual position. The Encyclical which the Holy Father deigned to devote to our Association has therefore, on the whole, borne fruit throughout our Old Continent. Promulgated and recommended by the Bishops, the

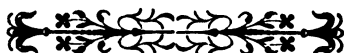
document was welcomed with respect and obedience, and, in spite of the commercial crisis, notwithstanding fluctuations in money value, the European budget has this year been larger than ever. But, unfortunately, for various reasons, amongst which we may count the return to France of our Delegates, Mexico, which for several years had contributed largely to the prosperity of our Work, sent in, in 1895, offerings that were, no doubt, most acceptable, but notably smaller than hitherto ; this is the only explanation of the deficit we have to offer.

In order to understand our regret that there should be any diminution, our readers must consider, not the actual total of our receipts, which is satisfactory enough at a first glance, but they must study it having regard to the demands upon our Association. In 1882, we received a sum almost identical with that received this year ; now, since 1882, the number of Missioners has doubled ; moreover, the Holy Father asks us to assist him by our offerings in his grand projects for the union of the Oriental Churches, while at the same time we must continue to give the usual assistance to the Missions already established and supported by us. We thus find ourselves face to face with a situation which amply explains our trouble : as respectful and devoted sons, what a happiness would it not be could we but respond to the two-fold wishes of the beloved Father of the great Christian family !

But talking over the past is time wasted ; better think of the future. That future is entirely in the hands of our fellow-labourers, of our correspondents, of our heads of Circles, of our diocesan directors, whose devotedness we can never sufficiently praise, to whose efforts we cannot give too much encouragement ; that future depends on those touching and delicate acts of charity that our *Annals* love to record whenever they become known to us : it depends upon the establishment (already so often recommended by us) of the Circles of Ten. In a word, is it not easy to understand how largely our resources would be increased if every Catholic blessed by fortune, if every wealthy family, if every business house

would send us in annually the product of ten ordinary subscriptions, that is to say, £1 1s. 8d. ?

The future, we will confide it to all the Archbishops and Bishops of the Catholic world. Authorized echoes of the words of the Holy Father, whether it be in promulgating the Encyclicals especially dedicated to our Work or in recommending the cause of the apostolate to the zeal of their clergy, we feel certain that they will open up new horizons to our Association, an Association, be it well understood, that can meet with no objection on the part of the faithful, and to which none can refuse their help.



# PARTICULARS OF CONTRIBUTIONS

FROM EACH DIOCESE TO THE INSTITUTION

During the Year 1893.

## EUROPE.

### FRANCE.

Diocese of AIX	...	...	15,011f. 12c.
" Ajaccio	...	...	9,005 50
" Digne	...	...	9,703 40
" Fréjus	...	...	19,245 85
" Gap	...	...	11,339 46
" Marseilles	...	...	62,517 35
" Nice	...	...	13,667 22
" ALBI	{ Albi 25,828 61 }	{ Castres 12,550 , }	38,378 61
" Cahors	...	...	20,078 92
" Mende	...	...	40,539 14
" Perpignan	...	...	7,128 74
" Rodez	...	...	76,757 85
" AUCH	...	...	38,517 50
" Aire	...	...	35,941 75
" Bayonne	...	...	63,235 86
" Tarbes	...	...	17,164 60
" AVIGNON	...	...	31,049 88
" Montpellier	...	...	43,606 ,
" Nîmes	...	...	23,050 93
" Valence	...	...	34,851 90
" Viviers	...	...	43,214 42
" BESANCON	...	...	51,440 90
" Belley	...	...	38,121 28
" Nancy	...	...	34,513 45
" Saint-Dié	...	...	39,774 82
" Verdun	...	...	34,600 ,
" BORDEAUX	...	...	76,976 35
" Agen	...	...	17,356 50



Diocese of Angoulême	...	...	10,010f.	„c.
„ Lugon	...	...	40,817	25
„ Périgueux	...	...	15,849	45
„ Poitiers	...	...	69,753	50
„ La Rochelle	...	...	13,463	„
„ BOURGES	...	...	10,413	70
„ Clermont-Ferrand	...	...	79,370	62
„ Limoges	...	...	14,570	50
„ Le Puy	...	...	86,704	85
„ St. Flour	...	...	26,293	25
„ Tulle	...	...	10,927	12
„ CAMBRAY	...	...	175,897	43
„ Arras	...	...	46,809	25
„ CHAMBERY	...	...	12,614	60
„ Annecy	...	...	32,761	95
„ Maurienne	...	...	6,670	25
„ Tarentaise	...	...	10,734	15
„ LYONS	...	...	506,628	30
„ Autun	...	...	60,278	78
„ Dijon	...	...	23,990	64
„ Grenoble	...	...	88,568	„
„ Langres	...	...	23,412	72
„ St. Claude	...	...	20,320	40
„ PARIS	...	...	337,866	17
„ Blois	...	...	9,803	„
„ Chartres	...	...	16,883	70
„ Meaux	...	...	5,846	40
„ Orleans	...	...	25,423	90
„ Versailles	...	...	40,404	30
„ RHEIMS	...	...	49,370	90
„ Amiens (1)	...	...	39,019	50
„ Beauvais	...	...	8,741	„
„ Châlons	...	...	12,906	50
„ Soissons	...	...	28,808	95
„ RENNES	...	...	138,495	75
„ Quimper	...	...	134,898	95
„ St. Brieuc	...	...	150,000	„
„ Vannes	...	...	43,162	82
„ ROUEN	...	...	52,795	35
„ Bayeux	...	...	61,277	10
„ Coutances	...	...	79,177	57
„ Evreux	...	...	11,737	50

(1) Including a donation of 100 francs from Abbeville.

Diocese of Séz	...	...	44,093f. 10c.
„ SENS	...	...	19,574 65
„ Moulins	...	...	16,867 90
„ Nevers	...	...	14,935 25
„ Troyes	...	...	11,622 05
„ TOULOUSE	...	...	73,532 25
„ Carcassonne	...	...	25,949 82
„ Montauban	...	...	15,230 „
„ Pamiers	...	...	8,702 95
„ TOURS	...	...	15,236 10
„ Angers	...	...	76,491 40
„ Laval	...	...	64,016 65
„ Le Mans	...	...	28,691 „
„ Nantes	...	...	143,078 80
			<hr/> 4,136,825f. 74c. <hr/>

## PRINCIPALITY OF MONACO.

Diocese of Monaco	...	...	1,450f. „c.
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## ALSACE AND LORRAINE.

Diocese of Metz	...	...	168,081f. 35c.
„ Strasburg	...	...	157,497 73
			<hr/> 325,579f. 08c. <hr/>

## GERMANY.

Diocese of COLOGNE	...	...	100,479f. 35c.
„ Münster	...	...	29,094 48
„ Paderborn	...	...	30,932 62
„ Trèves	...	...	55,452 90
„ POSEN and GNESEN	...	...	19,834 „
„ Culm	...	...	440 „
„ Breslau	...	...	11,848 35
„ Hildesheim	...	...	1,787 62
„ Weimer	...	...	4,875 „
„ FRIBOURG	...	...	11,975 75
„ Fulda	...	...	1,857 24
„ Limbourg	...	...	584 57

Diocese of Mayence	...	...	66f. 10c.
„ Rottemburg	...	...	54,288 48
„ MUNICH	...	...	6 20
			<hr/>
			323,522f. 66c.

## SWITZERLAND.

Diocese of Basle	{ Basle	27,919 30 }	29,722f. 60c.
	{ Tessin	1,803 30 }	
„ Coira	...	...	12,779 92
„ St. Gall	...	...	21,810 90
„ Lausanne	{ Lausanne	17,729 94 }	23,140 74
	{ Geneva	5,410 80 }	
Diocese of Sion	{ Sion	6,682 62 }	14,299 47
	{ St. Maurice	7,616 85 }	
			<hr/>
			101,753f. 63c.

## AUSTRIA.

Diocese of Laybach	...	...	556f. 40c.
„ LEOPOL	...	...	4,112 40
„ Prezmysl	...	...	850 „
„ Tarnovia	...	...	1,200 „
„ OLMUTZ	...	...	786 85
„ Brünn	...	...	722 90
„ PRAGUE	...	...	10,340 94
„ Budweis	...	...	312 „
„ Koniggratz	...	...	634 40
„ Leitmeritz	...	...	312 „
„ SALZBOURG	...	...	5,804 55
„ Brixen	...	...	6,252 40
„ Gurk	...	...	133 30
„ Seckau	...	...	1,567 20
„ Trent	...	...	11,134 „
„ VIENNA	...	...	14,278 02
„ Polten	...	...	157 75
„ Linz	...	...	2,828 80
„ ZARA	...	...	111 30
„ Ragusa	...	...	404 „
„ Cracovia	...	...	6,253 70
			<hr/>
			68,752f. 91c.

## HUNGARY.

Diocese of GRAN	...	...	915f. 80c.
" Fuufkirchen	...	...	8 "
" Raab	...	...	10 "
" Grand Varadin	...	...	3,140 "
			<hr/> 4,073f. 80c. <hr/>

## BELGIUM.

Diocese of MALINES	...	...	79,052f. 95c.
" Bruges	...	...	65,921 53
" Gand	...	...	57,249 52
" Liège	...	...	56,534 95
" Namur	...	...	36,650 30
" Tournay	...	...	55,231 67
			<hr/> 350,640f. 92c. <hr/>

## HOLLAND.

Diocese of UTRECHT	...	...	4,570f. 25c.
" Bois-le-Duc	...	...	33,760 25
" Breda	...	...	4,437 30
" Haarlem	...	...	8,774 20
" Ruremonde	...	...	24,590 68

## LUXEMBURG.

Diocese of Luxemburg (1)	...	...	36,115f. „c.
			<hr/> 112,247f. 68c. <hr/>

## BRITISH ISLES.

## IRELAND.

Diocese of ARMAGH	...	...	106,524f. 80c.
" Ardagh	...	...	54 15
" Clogher	...	...	2,500 „
" Derry	...	...	110 85

(1) Including a donation of 1800f. from Eppeldorf.

Diocese of Down and Connor	...	946f. 95c.
„ Dromore	... ..	775 „
„ Kilmore	... ..	66 65
„ Meath	... ..	1,871 85
„ Raphoe	... ..	54 15
„ CASHEL	... ..	1,412 10
„ Cloyne	... ..	3,808 75
„ Cork	... ..	2,591 35
„ Kerry and Aghadoe	..	531 25
„ Killaloe	... ..	82 50
„ Limerick	... ..	7,293 35
„ Ross	... ..	2,462 50
„ Waterford and Lismore	...	940 „
„ DUBLIN	... ..	70,452 90
„ Ferns	... ..	921 45
„ Kildare and Leighlin	...	929 80
„ Ossory	... ..	2,647 10
„ TUAM	... ..	52 50
„ Clonfert	... ..	28 10
„ Elphin	... ..	82 90
„ Galway	... ..	174 60

## ENGLAND.

Diocese of WESTMINSTER	...	7,790f. 20c.
„ Birmingham	... ..	2,375 50
„ Clifton	... ..	2,393 60
„ Hexham and Newcastle	...	1,909 90
„ Leeds	... ..	343 65
„ Liverpool	... ..	7,441 45
„ Middlesborough	... ..	752 90
„ Newport and Menevia	...	1,182 80
„ Northampton	... ..	211 25
„ Nottingham	... ..	81 45
„ Plymouth	... ..	789 15
„ Portsmouth	... ..	2,834 25
„ Salford	... ..	574 90
„ Shrewsbury	... ..	2,056 55
„ Southwark	... ..	1,246 45

## SCOTLAND.

Diocese of ST. ANDREW and EDINBURGH	...	54f. 15c.
„ Aberdeen	... ..	2,881 25
„ Argyle and the Isles	...	467 05

Diocese of Dunkeld	...	...	1,875f. 65c.
„ Galloway	...	...	853 25
„ GLASGOW	...	...	2,607 15
			<hr/>
			247,839f. 05c.

## SPAIN.

Diocese of BURGOS	...	...	3,764f. 50c.
„ Calahorra	...	...	321 „
„ Léone	...	...	597 15
„ Osma	...	...	192 26
„ Santander	...	...	3,492 42
„ Vittoria	...	...	27,819 84
„ COMPOSTELLO	...	...	1,278 65
„ Lugo	...	...	1,790 10
„ Mondonede	...	...	450 „
„ Orense	...	...	3,592 20
„ Oviedo	...	...	4,178 „
„ Tuy	...	...	1,075 „
„ GRENADA	...	...	1,743 „
„ Almeria	...	...	6,957 65
„ Carthagera	...	...	120 „
„ Guadix	...	...	444 15
„ Jaen	...	...	25 „
„ SARAGOSSA	...	...	1,300 „
„ Huesca	...	...	812 85
„ Pampeluna	...	...	2,165 25
„ Tarazona	...	...	1,069 35
„ Teruel	...	...	173 „
„ SEVILLE	...	...	5,000 „
„ Badajos	...	...	2,206 „
„ Cadiz	...	...	1,075 45
„ Cordoue	...	...	2,394 76
„ Barcelona	...	...	13,122 13
„ Gerona	...	...	150 „
„ Lerida	...	...	360 „
„ Tortosa	...	...	288 „
„ Vich	...	...	800 „
„ TOLEDO	...	...	1,135 90
„ Coria	...	...	246 „
„ Cuenca	...	...	219 50
„ Madrid	...	...	21,692 „
„ Placencia	...	...	1,736 89
„ VALENCE	...	...	3,795 62

Diocese of Majorca	...	...	1,511f. 50c.
„ Orihuela	...	...	860 29
„ VALLADOLID	...	...	889 25
„ Astorga	...	...	68 25
„ Avila	...	...	1,100 „
„ Ciudad Rodrigo	...	...	250 „
„ Salamanca	...	...	2,265 58
„ Segovia	...	...	800 „
„ Zamora	...	...	228 50
„ Ciudad Real	...	...	1,293 67
Vicariate-Apostolic of Gibraltar	...	...	365 „
			<u>127,215f. 66c.</u>

## PORTUGAL.

Diocese of BRAGA	...	...	10,814f. 20c.
„ Braganza	...	...	189 32
„ Coimbra	...	...	1,887 „
„ Lamego	...	...	114 30
„ Oporto	...	...	4,264 48
„ Visèu	...	...	644 64
„ EVORA	...	...	181 47
„ Faro	...	...	839 46
„ LISBON	...	...	3,749 45
„ Guarda	...	...	5,419 72
„ Portalegre	...	...	21 20
„ Angra	...	...	2,111 37
„ Funchal	...	...	540 35
			<u>30,276f. 96c.</u>

## ITALY.

Diocese of ROME	...	...	18,271f. 69c.
„ CAMERINO	...	...	466 45
„ FERRARA	...	...	1,026 19
„ Acquapendente	...	...	373 16
„ Alatri	...	...	61 83
„ Amelia	...	...	84 89
„ Ancona and Ulmana	...	...	210 35
„ Assisi	...	...	144 59
„ Bagnorea	...	...	167 92
„ Citta di Castello	...	...	1,008 08

Diocese of Civita Castellana	...	83f. 96c.
„ Corneto and Civita-Vecchia	...	45 25
„ Fabriano and Matelica	...	715 73
„ Fano	... ..	247 95
„ Gubbio	... ..	643 70
„ Iesi	... ..	223 80
„ Montefiascone	... ..	67 25
„ Norcia	... ..	93 29
„ Poggio Mirteto	... ..	27 98
„ Recanati and Loretto	...	231 72
„ Rieti	... ..	74 63
„ Segni	... ..	24 24
„ Terni	... ..	419 80
„ Tivoli	... ..	145 70
„ Todi	... ..	108 64
„ Viterbo and Tuscanella	...	188 90
„ BOLOGNA	... ..	559 74
„ Faenza	... ..	270 54
„ Imola	... ..	1,119 48
„ FERMO	... ..	517 38
„ Macerata and Tolentino	...	256 54
„ Montalto	... ..	177 53
„ Ripatransone	... ..	139 93
„ San Severino	... ..	80 77
„ RAVENNA	... ..	401 14
„ Bertinoro	... ..	130 60
„ Cervia	... ..	58 50
„ Cesena	... ..	175 90
„ Forli	... ..	74 63
„ Rimini	... ..	449 38
„ Sarsina	... ..	738 18
„ URBINO	... ..	195 90
„ Cagli and Pergola	...	139 93
„ Fossombrone	... ..	80 22
„ Pesaro	... ..	713 33
„ Senigaglia	... ..	326 51
„ CAGLIARI	... ..	89 90
„ GENOA	... ..	21,482 84
„ Albenga	... ..	1,159 70
„ Bobbio	... ..	322 20
„ Chiavari	... ..	2,031 „
„ Savona and Noli	...	2 010 50
„ Tortona	... ..	4,172 34



Diocese of Vintimiglia	...	...	100f.	„c.
„ SASSARI	...	...	178	„
„ TURIN	...	...	47,336	„
„ Acqui	...	...	1,115	„
„ Alba	...	...	1,197	„
„ Aosta	...	...	3,340	70.
„ Asti	...	...	6,720	„
„ Coni	...	...	2,180	„
„ Fossano	...	...	1,800	„
„ Ivrea	...	...	7,960	„
„ Mondovi	...	...	4,850	„
„ Pignerol	...	...	2,336	„
„ Saluzzo	...	...	3,015	„
„ Susa	...	...	5,725	„
„ VERCELLI	...	...	10,700	60.
„ Alexandria	...	...	720	„
„ Bielle	...	...	5,260	„
„ Casal	...	...	6,880	„
„ Novaro	...	...	25,631	40.
„ Vigevano	...	...	1,795	30.
„ UDINE	...	...	1,150	„
„ MILAN	...	...	21,228	40.
„ Bergamo	...	...	2,900	„
„ Brescia	...	...	3,765	72
„ Como	...	...	1,334	03
„ Cremona	...	...	87	15.
„ Cremona	...	...	2,745	08
„ Lodi	...	...	1,746	90
„ Mantoue	...	...	117	35.
„ Pavia	...	...	1,412	60
Patriarch of VENICE	...	...	1,905	„
Diocese of Bellune and Feltra	...	...	577	60.
„ Ceneda	...	...	302	60
„ Chioggia	...	...	36	50
„ Concordia	...	...	107	30
„ Padoue	...	...	2,924	50.
„ Trevisa	...	...	87	50
„ Verona	...	...	919	80
„ Vicenza	...	...	908	„
„ LUCCA	...	...	3,825	90.
„ Arezzo	...	...	195	20
„ Cortona	...	...	150	60.
„ Montalcino	...	...	166	70
„ Montepulciano	...	...	82	75.

# REPORT.

Diocese of	Parma	...	...	544f.	80c.
"	Plaisance	...	...	820	"
"	FLORENCE	...	...	16,655	90
"	Borgo San Sepolcro	...	...	86	10
"	Collo	...	...	343	90
"	Fiesole	...	...	343	20
"	San Miniato	...	...	371	80
"	Modigliana	...	...	242	75
"	Pistoja and Prato	...	...	1,199	60
"	PISA	...	...	986	"
"	Livourna	...	...	903	40
"	Pescia	...	...	297	45
"	Pontremoli	...	...	223	10
"	Volterra	...	...	464	75
"	SIENNA	...	...	1,570	90
"	Chiusi and Pienza	...	...	210	30
"	Grossetto	...	...	92	95
"	Massa-Marittima	...	...	127	"
"	Sovano Pitigliano	...	...	190	"
"	MODENA and Nonantola	...	...	4,101	40
"	Carpi	...	...	942	60
"	Reggio	...	...	2,706	"
"	AQUILA	...	...	313	"
"	CATANIA	...	...	6,719	15
"	ROSSANO	...	...	93	29
"	Aci Reale	...	...	1,100	"
"	Aquina, Soro, and Pontecorvo	...	...	66	"
"	Aversa	...	...	1,110	10
"	Nocera	...	...	184	71
"	Penne and Atri	...	...	32	40
"	Teramo	...	...	136	45
"	Trivento	...	...	60	"
"	Valva and Sulmona	...	...	42	80
"	ACERENZA and MATERA	...	...	59	55
"	Venosa	...	...	32	"
"	BARI	...	...	110	15
"	Ruvo and Bitonto	...	...	196	02
"	Avellino	...	...	6	"
"	Bojano	...	...	100	"
"	Cerreto	...	...	127	75
"	Larino	...	...	79	45
"	CAPUA	...	...	402	95
"	Cajazzo	...	...	22	45
"	Calvi and Teano	...	...	248	15

Diocese of Caserta	...	...	177f. 70c.
„ Sessa	...	...	54 „
„ CHIETI	...	...	449 „
„ Vasto	...	...	72 „
„ MESSINA	...	...	986 10
„ Lipari	...	...	24 80
„ Nicosia	...	...	67 20
„ Patti	...	...	196 35
„ MONREALE	...	..	409 50
„ Caltanissetta	...	...	760 20
„ Girgenti	...	...	321 40
„ NAPLES	...	...	15,732 81
„ Ischia	...	...	256 44
„ Nola	...	...	29 „
„ Pouzzoles	...	...	145 „
„ OTRANTO	...	...	100 „
„ Lecca	...	...	160 „
„ PALERMO	...	...	980 80
„ Mazzara	...	...	496 10
„ Trapani	...	...	848 80
„ REGGIO	...	...	200 „
„ Catanzaro	...	...	65 „
„ Oppido	...	...	100 „
„ SALERNA	...	...	535 „
„ Diano	...	...	62 „
„ Nocera and Pagani	...	...	120 „
„ Nusco	...	...	30 „
„ SORRENTO	...	...	6,407 25
„ Castellamare	...	...	1,000 „
„ SYRACUSA	...	...	214 „
„ Noto	...	...	141 30
„ Piazza	...	...	18 30
„ TARANTO	...	...	178 85
„ Castellaneta	...	...	150 70
„ TRANI	...	...	107 30
„ Andria	...	...	500 „
Abbe of Mont-Cassin	...	...	33 85
„ Monte-Vergine	...	...	60 „
			<hr/> 327,426f. 59c. <hr/>

## THE LEVANT.

Diocese of Malta	...	...	14,804f. 35c.
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**GREECE.**

Diocese of CORFU	...	...	200f.	„0-
„ Syra	...	...	200	„
„ Tyne	...	...	483	85

**TURKEY IN EUROPE.**

Vicariate-Apostolic of CONSTANTINOPLE	...	...	4,725f.	45c.
Patriarch of Armenian CONSTANTINOPLE	...	...	89	60
Diocese of SCUTARI	...	...	278	„
„ Pulati	...	...	5	„
„ Sappa	...	...	30	„
„ Candia	...	...	220	„

**ROUMANIA.**

Diocese of BUCHAREST	...	...	300f.	„c.
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**MONTENEGRO.**

Diocese of ANTIVARI	...	...	78f.	„c.
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21,364f. 25c.
**RUSSIA AND POLAND.**

Different Dioceses of Russia	...	...	2,000f.	72c.
Diocese of WARSAW	...	...	670	38

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2,671f. 10c.

Different countries of the North	...	...	252f.	„c.
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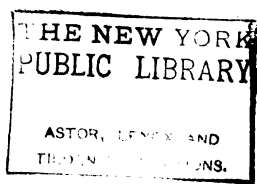
**ASIA.**

Diocese of SMYRNA	...	...	718f. 50c.
Delegation-Apostolic of Syria	...	...	1,017 85
Patriarchate of Jerusalem	1,862 10	}	2,258 10
Seminary of St. Anne	217 „		
The Island of Cyprus	179 „		
Diocese of COLOMBO	...	...	357 69
„ Jaffna	...	...	246 20
„ PONDICHERRY	...	...	883 93
„ Mysore	...	...	308 88
„ Coimbatour	...	...	66 80
„ Mangalore	...	...	476 60
Vicariate-Apostolic of Southern Burmah	...	...	300 „
„ „ Western Cochinchina	...	...	100 „
Prefect-Apostolic of Kouang-Tong	...	...	186 „
Diocese of Nagasaki	...	...	98 35

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7,018f. 90c.





## AFRICA.

Diocese of ALGIERS	...	...	9,230f.	30c.
„ Constantine	...	...	4,942	10
„ Oran	...	...	5,953	08
Vicariate-Apostolic of Sahara	...	...	100	„
Diocese of CARTHAGE	...	...	3,206	„
Prefecture-Apostolic of Tripoli	...	...	497	70
Delegation-Apostolic of Egypt	...	...	3,201	25
Prefecture-Apostolic of Tantah	...	...	80	„
Vicariate-Apostolic of Northern Zanzibar	...	...	60	„
Prelature Nullius of Mozambique	...	...	30	44
Vicariate-Apostolic of Madagascar	...	...	40	10
Mission of Diego-Suarez	...	...	186	„
Diocese of Saint Denis (Reunion)	...	...	4,641	„
Vicariate-Apostolic of Western Cape	...	...	630	„
Prefecture-Apostolic of Cimbebasia	...	...	34	„
Mission of Cunène	...	...	25	„
Vicariate-Apostolic of Oubanghi	...	...	28	„
„ „ Congo	...	...	25	„
Prefecture-Apostolic of Congo	...	...	33	„
Vicariate-Apostolic of The Two Guineas	...	...	35	„
„ „ Lower Niger	...	...	27	„
„ „ Sierra-Leone	...	...	60	„
refecture-Apostolic of Senegal	...	...	390	„
			<hr/>	
			33,454f.	97c.

NORTH AMERICA.  
CANADA.

Diocese of Antigonish	...	...	2,580f.	45c.
„ St. John (New Brunswick)	...	...	400	„
„ MONTREAL	...	...	511	80
„ St. Hyacinthe	...	...	2,929	35
Vicariate-Apostolic of Pontiac	...	...	719	20
Diocese of QUEBEC	...	...	706	20
„ Saint-Albert	...	...	624	„
„ New Westminster	...	...	1,867	40
Prefecture-Apostolic of St. Peter and Miquelon	...	...	400	„

## UNITED STATES.

Diocese of BALTIMORE	...	...	2,349f.	73c.
„ Savannah	...	...	1,017	80
„ St. Augustine	...	...	367	„
VOL. LIX.—No. 351.			10	

Diocese of Wheeling	...	...	979f.	93c.
" BOSTON	...	...	31,019	90
" Burlington	...	...	197	70
" Hartford	...	...	7,233	40
" Manchester	...	...	3,435	95
" Portland	...	...	7,544	80
" Providence	...	...	8,573	50
" Springfield	...	...	7,158	15
" CHICAGO	...	...	8,265	75
" Alton	...	...	2,017	"
" Belleville	...	...	1,140	"
" CINCINNATI	...	...	3,917	95
" Cleveland	...	...	4,567	05
" Grand Rapids	...	...	3,273	48
" Louisville	...	...	5,669	"
" Vincennes	...	...	1,433	16
" DUBUQUE	...	...	5,526	"
" Davenport	...	...	2,603	"
" Omaha	...	...	984	"
" MILWAUKEE	...	...	4,053	80
" Green-Bay	...	...	5	10
" Marquette	...	...	1,072	"
" NEW ORLEANS	...	...	1,295	10
" Dallas	...	...	457	55
" Mobile	...	...	106	35
" Natchez	...	...	533	"
" Natchitoches	...	...	279	10
Vicariate-Apostolic of Brownsville	...	...	318	25
Diocese of NEW YORK	...	...	9,985	88
" Buffalo	...	...	9,930	55
" Newark	...	...	5,565	80
" Ogdensburg	...	...	1,311	80
" Rochester	...	...	6,784	60
" Syracuse	...	...	1,960	"
" OREGON-CITY	...	...	246	05
" Helena	...	...	241	10
" Nesqually	...	...	103	"
" Vancouver	...	...	110	"
" Boise-City	...	...	52	40
" PHILADELPHIA	...	...	49	50
" Erie	...	...	1,740	"
" SANTA-FE	...	...	1,000	"
Vicariate-Apostolic of Arizona	...	...	675	"
Diocese of SAN FRANCISCO	...	...	2,593	12



Diocese of Monterey	...	...	716f.	30c.
„ SAINT LOUIS	...	...	3,888	85
„ Concordia	...	...	304	70
„ Kansas City (Kansas)	...	...	2,273	„
„ Wichita	...	...	212	„
„ SAINT PAUL	...	...	6,398	80
„ Bermuda Isles	...	...	27	20

## MEXICO.

Diocese of DURANGO	...	...	8,393f.	12c.
„ GUADALAJARA	...	...	44,427	95
„ Zacatecas	...	...	9,400	55
„ LINARES	...	...	781	70
„ San Louis of Potosi	...	...	2,000	„
„ MICHOACAN	...	...	3,246	„
„ Leon	...	...	2,025	10
„ Queretaro	...	...	3,678	50
„ Zamora	...	...	4,300	90
„ MEXICO	...	...	25,955	74
„ Puebla	...	...	3,241	60
„ Tulancingo	...	...	4,650	45
„ Vera-Cruz	...	...	14,395	50
„ OAJACA	...	...	136	85

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 310,886f. 51c.
 

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## CENTRAL AMERICA.

Diocese of GUATEMALA	...	...	200f.	„c.
„ San José and Costa Rica	...	...	1,083	20
„ San Salvador	...	...	5	20
„ PORT OF PRINCE	...	...	88	„
„ Cape Haitien	...	...	1,000	„
„ PORT OF SPAIN	...	...	2,252	28
„ Roseau	...	...	407	25
„ SANTIAGO-DE-CUBA	...	...	84	45
„ Lowlands (Guadaloupe)	...	...	558	10
„ St. Peter (Martinique)	...	...	7,865	„

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 13,543f. 48c.
 

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## SOUTH AMERICA.

## NEW GRANADA.

Diocese of Antioquia	...	...	204f.	„c.
„ Carthagen	...	...	733	80
			10	*

Diocese of Panama	...	...	534f. 50c.
„ Popayan	...	...	399 40
<b>VENEZUELA.</b>			
Diocese of CARACAS	...	...	2,221f. 20c.
<b>ECUADOR.</b>			
Diocese of Guayaquil	...	...	510f. 65c.
„ Port Viejo	...	...	40 „
<b>PERU.</b>			
Diocese of LIMA	...	...	5,368f. 85c.
„ Arequipa	...	...	496 50
<b>BOLIVIA.</b>			
Diocese of La Paz	...	...	163f. 50c.
<b>BRAZIL.</b>			
Diocese of Olinda	...	...	96f. 25c.
„ RIO JANEIRO	...	...	704 30
„ St. Paul	...	...	5 „
<b>CHILI.</b>			
Diocese of SANTIAGO	...	...	12,804f. 10c.
„ Ancud	...	...	41 „
„ Serena	...	...	923 „
<b>ARGENTINE REPUBLIC.</b>			
Diocese of BUENOS-AYRES	...	...	4,010f. 50c.
„ Cordova	...	...	2,751 50
„ Parana	...	...	321 65
<b>URUGUAY.</b>			
Diocese of Montevideo	...	...	2,627f. 50c.
			<hr/> 34,957f. 20c. <hr/>
<b>OCEANIA.</b>			
Diocese of ADELAIDE	...	...	1,083f. 40c.
„ MELBOURNE	...	...	1,200 „
„ SYDNEY (1)	...	...	800 „
„ WELLINGTON	...	...	170 „
„ Auckland	...	...	1,000 „
Vicariate-Apostolic of the Marquises Isles			30 „
„ „ Tahiti	...	...	1,013 „
„ „ New Caledonia (2)			„ „
			<hr/> 5,296f. 40c. <hr/>

(1) Received from the Marist Fathers.

(2) A sum of 700 francs, collected at Noumea, not having reached us, will be carried over to the accounts for 1896.

## GENERAL REPORT OF RECEIPTS IN 1895.

## EUROPE.

Diocese of France	.	.	4,136,825f.	74c.
— Monaco	.	.	1,450	„
— Alsace and Lorraine	.	.	325,579	08
— Germany	.	.	323,522	66
— Switzerland	.	.	101,758	63
— Austria	.	.	68,752	91
— Hungary	.	.	4,073	80
— Belgium	.	.	350,640	92
— Holland	.	.	112,247	68
— British Isles	.	.	247,839	05
— Spain	.	.	127,215	66
— Portugal	.	.	30,276	96
— Italy	.	.	327,426	59
— The Levant	.	.	21,364	25
— Russia and Poland	.	.	2,671	10
From different Dioceses of the North			252	„

## ASIA.

From different dioceses of Asia	.	7,018f.	90c.
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## AFRICA.

From different dioceses of Africa	.	33,454f.	97c.
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## AMERICA.

Diocese of North America	.	310,886f.	51c.
— Central America	.	13,543	48
— South America	.	34,957	20

## OCEANIA.

From different dioceses of Oceania		5,296f.	40c.
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Total,	<u>6,587,049f.</u>	<u>49c.</u>
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*From various dioceses of Italy, whose receipts for 1895-  
having arrived after the accounts were closed, will be  
carried over to 1896:*

From Rome	...	...	11,248f. 93c.
Diocese of Acquapendente	...	...	400 "
" Adria	...	...	500 "
" Alatri	...	...	113 80
" Amelia	...	...	105 "
" Ancona	...	...	161 50
" Ascoli	...	...	450 "
" Assisi	...	...	150 "
" Bertinoro	...	...	216 "
" Bologna	...	...	2,900 "
" Cagli and Pergola	...	...	800 "
" Camerino	...	...	800 "
" Cesena	...	...	202 "
" Citta di Castello	...	...	1,110 "
" Citta della Pieve	...	...	227 15
" Civita Castellane	...	...	93 40
" Cerneto and Civitavecchia	...	...	49 37
" Fabriano and Cerreto d'Esi	...	...	150 "
" Faenza	...	...	185 "
" Fermo	...	...	400 "
" Ferrara	...	...	1,000 "
" Forli	...	...	600 "
" Genes	...	...	1,800 "
" Iesi	...	...	330 "
" Imola	...	...	747 85
" Ischia	...	...	292 33
" Loreto	...	...	320 "
" Macerata	...	...	140 50
" Matelica	...	...	300 "
" Montalto	...	...	209 04
" Nocera-Umbra	...	...	145 "
" Norcia	...	...	50 "

Diocese of Orto	...	...	100f.	„c.
„ Orvieto	...	...	305	05
„ Osimo	...	...	211	„
„ Pennabili	...	...	175	01
„ Perugia	...	...	2,263	„
„ Pesaro	...	...	700	„
„ Piperno	...	...	180	„
„ Poggio Mirteto	...	...	30	„
„ Ravenna	...	...	400	„
„ Recanati	...	...	260	„
„ Rimini	...	...	551	50
„ Ripatransone	...	...	200	„
„ San Severino	...	...	38	85
„ Segni	...	...	50	„
„ Senigaglia	...	...	300	„
„ Terni	...	...	450	„
„ Terracina	...	...	88	50
„ Tivoli	...	...	180	16
„ Todi	...	...	100	„
„ Tolentino	...	...	270	„
„ Urbania	...	...	150	„
„ Urbino	...	...	200	„
„ Veroli	...	...	210	41
„ Velletri	...	...	33	„
„ Viterbo	...	...	180	50



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# MISSIONS OF ASIA.

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## VICARIATE-APOSTOLIC OF COREA.

Last year the Corean Mission passed through a terrible crisis. As is well known, this little kingdom was the principal stake in the war between China and Japan. Bandits profited by the troubled times in order to sow disorder in several of the provinces. They gave out that they were patriots going to war against Japan, and the Christians suffered terribly from these brigands, who were known by the name of Tong-haks. At the end of his letter, Monsieur Robert gives an interesting account of the unexpected discovery of some families, the descendants of martyrs of former days, and who have preserved the Faith for over half a century.

### LETTER FROM MONSIEUR ROBERT,

OF THE FOREIGN MISSIONS, PARIS,

To Monseigneur MUTEL, Vicar-Apostolic.



Y start in the apostolic career has not been very brilliant, seeing that this year we had but forty adult baptisms, whilst we number 1,200 Christians in my district, but, considering the critical times we are passing through, the result exceeds my expectations.

### Desire for Baptism : Two Touching Anecdotes.—The Reward of Charity.

During the recent troubles, our Christians have shown themselves faithful to their king and to their religion, and several, of whom

we may be proud, proved themselves valiant Confessors of the Faith.

One honest catechumen had her hair cut off for refusing to apostatize. She was seized by the Tong-haks.

"—Do you intend to continue in this wicked religion?" they demanded.

"—Assuredly."

"—Your hair shall be cut off."

"—You may do what you will with me; but as for renouncing the religion of the Master of Heaven, never!"

The Tong-haks shaved her head and showered blows and insults upon her.

When on my visitation, I saw this catechumen; she was not yet sufficiently instructed in her catechism to be baptized, but this did not prevent her from asking me to administer the sacrament to her.

"—The next time," said I, "when you know your catechism well."

She burst out sobbing:

"—And if the Tong-haks come back in the meanwhile?" she asked:

"—You will do exactly as you did before."

"—Yes, but they may kill me, and I should die without baptism."

"—If you died thus, you would go straight to heaven."

"—Without being baptized?"

"—Yes, for martyrdom is also a baptism."

"—If the Father would take into consideration all the Tong-haks have made me suffer, might I not be baptized?"

In spite of her prayers, I let her go away without giving an answer in the affirmative, and she left, weeping, but next day I told her that, as a reward for her fidelity, I would baptize her if she could answer my questions well. I then questioned her and found her fully instructed; you may imagine how delighted she was. I lately visited this settlement and found my neophyte faithful to her religion and to her vows.



At Nam-Syang-to, a village whose inhabitants included both pagans and Christians, I found another catechumen whose story is a striking example of the energy of character that distinguishes many Corean women. The young woman in question is a widow of twenty, whose husband died last year, just as she was preparing to receive baptism. What was to be done with her, living, as she was, in a pagan village, with her husband's relatives, who were idolaters? Many would have succumbed under the circumstances.

She continued to prepare for baptism and had actually learned the whole catechism, when news came that bands of Tong-haks were on their way to the village. Her pagan brother-in-law, who was about eight years her senior, proposed to her to fly to Tchyong-tchyeng-to, and she consented, her intention being to go to the Sisters at Seoul and help to care the orphans, for she had heard the religious life spoken of amongst the Christians. She longed to work for the salvation of her own soul, while devoting herself to the care of poor abandoned children.

As for the pagan brother-in-law, if it were allowable to hazard rash judgments, it might fairly be supposed that he wanted to gain money by selling the woman. Might not his intention have been even more culpable still?

They had been travelling several days and had gone five hundred *lys* (forty miles) when they stopped at a village-inn, where the poor woman was carried off by a Tong-hak; she did not regain her liberty until long after, when a Christian to whom she had made herself known obtained her release.

The Christian sought out the Tong-hak who kept the catechumen prisoner, and said to him:

"—That woman whom you have got hold of and whom you stole from the inn here is not your wife."

"—That is true!"

"—And do you not know that she is a Christian? Do you yourself wish to join our religion?"



“—No, I do not.”

“—Then you cannot detain this woman, or if you do you will bring terrible misfortunes upon your own head.”

These last words, pronounced with perfect confidence, frightened our man.

“—The woman shall go free,” said he; “forgive me, I did not know she was a Christian.”



Just at this time I arrived. The catechumen being at the house of her liberator, I questioned her in presence of the Christians and her answers were frank and intelligent.

“—I want to be baptized,” she said.

“—And then?”

“—Go to Seoul in order to care the orphans, or else return to my pagan relatives that I may try and convert them.”

“—How could you get from this to Seoul?...as for going back to your connections, that is a still greater difficulty; you would only again fall into the hands of some pagan, and what then?... I think that in order to save your soul there is nothing for you but to marry a Christian.”

She has since been baptized and is married to a pious neophyte.



God rewarded the Christian who saved her. His son, a man of about forty years of age, and who had been baptized in infancy, had ever since the persecution refused to go to the sacraments. He came to pay his respects to the Father at his annual visitation, but he contented himself with showing this mark of politeness, and it was in vain my predecessors had endeavoured to overcome his indifference; he either made no answer at all or put them off to another time. Now, I attacked him during one of my visits:

“—You must positively go to the sacraments this time.”

He smiled, but in an embarrassed manner.

"—Come, there must be no more hesitation ; you are heaping sin upon sin. Is this the way to prepare for a happy death ?"

"—Very true," he sighed.

I went on with my exhortation, and at last succeeded in getting him to make a good confession. Then I asked if he was not glad.

"—Oh, yes, I am really happy."

And his old father wept for joy.

### **Thirty years after the Persecution.—Discovery of Christians.**

I was also enabled to administer the sacraments to six or seven other Christians, who had not approached them since the persecution, some through fear, the greater number from not being aware that the Missioners had returned to Corea.

Amongst others, I met an old man of seventy-one, "who came," he told me, "to receive all the sacraments, including Extreme Unction."

And as he saluted me he sobbed out :

"—You are the first Father I have seen for thirty years."

He told me he had been taken prisoner during the persecution ; had had his legs broken by his jailors, and, finally, had been set at liberty at the very moment when he thought his last hour had come. In spite of his seventy-one years, he still remembers a great part of the catechism, although he lost all his religious books during the persecution, and has lived ever since without meeting with a single Christian.



I think I will conclude by telling a story, the happy ending of which I should like soon to see.

Last year, a messenger from a large pagan village came in search of an old Christian, my catechist, that he might baptize a

pagan who was in danger of death. The Christian, being absent from home at the time, was unable to answer the call until a few days later. Arrived in the village, which was about seven leagues distant, he asked to be shown the dying man's house.

"—He is dead," was the answer.... "Had you business with him?"

"—I am a Christian, and this man had sent for me that he might be instructed in the religion of the Master of Heaven. I am overwhelmed with grief at being too late."

"—But," they asked, "what is this religion of which you speak?"

He explained the principal truths to his questioners.

"—We know something of what you tell us," said some of his listeners; "it is very beautiful, but impossible for us to practise that religion."

The greater number of his audience belonged to the nobility, and actually are, or have been, in occupation of official positions.



Meanwhile, the news of the arrival of a Christian had spread abroad and word was secretly brought to the catechist that several women wished to see him. Corean custom forbidding strangers entrance to the women's apartments, it was not easy to comply with their wishes.

After several parleys, conducted through zealous intermediaries, means were found for arranging the desired interview, and one night a number of women met together at a given time and place. Having asked certain questions on the subject of religion, they all declared that they were Christians, if not in name, at least in heart.

"—Are the Fathers yet in Corea?" they asked.

The poor man was astounded.

They told him that they were the great-grand-daughters of martyrs who had been Confessors of the Faith, not in 1866, but during one of the earlier persecutions. From that time, they had

never heard religion mentioned, save by their parents. They themselves had not known their grand-parents, but their fathers and mothers had been baptized on their death-beds, and had instructed them in the necessity of this sacrament for salvation.

"—And so," they added, "we baptize infants in danger of death and adults who, knowing the truths of our religion, are about to die."

They had one old catechism, which several of them had learned entirely by heart.

"—The Father will soon be coming to administer the sacraments in my village," said the catechist. "I will let you know the time and you must come meet him."

"—Impossible," they cried.

"—In that case, I will ask the Father to come here."

"—That is still more difficult. We should be only too happy to see the Father, but for the present it is not to be thought of."

"—And do you think you can be saved thus?"

"—We hope so, through the mercy of God. At the hour of death there will always be someone to baptize us, and we shall go to Heaven."

"—Do you practise superstitions?"

"—Oh! never! Our husbands know to what religion we belong, and do not force any idolatrous practice upon us. What we are in want of are prayer-books, a calendar, some objects of piety, and pictures."

"—I will get all these for you."

In fact, the catechist has since provided them with prayer-books and a calendar, and on the occasion of my visitation he asked me for beads for them. In autumn I shall bring them pictures.

The Christian asked them how they celebrated the festivals.

"—On certain days, we pray throughout the morning only; at other times, we begin in the morning, after breakfast, and read the Book until supper time, without ceasing for an instant."

These brave women teach their children in the same manner, and thus religion is transmitted from generation to generation, as a family inheritance.

Listening to the catechist's story, I seemed to be reading a page of the history of the Church in Japan. I charged him to ascertain the exact number of infant and adult baptisms administered by these women. He has already learned their manner of baptizing: they employ, according to the ancient system, the Latin words (Coreanized) for designating the Three Divine Persons, but the baptism is perfectly valid.

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# MISSIONS OF AFRICA.



## VICARIATE-APOSTOLIC OF THE TWO GUINEAS.

A letter from Monseigneur Le Roy is a veritable piece of good luck for the readers of the *Annals*. His accounts of his apostolic visitations and explorations are, from every point of view, incomparably interesting. But the following letter contains something more than the mere recital of an episode, it is the complete history of a Vicariate, recounted with that charm which by turns captivates, instructs, and touches.


### LETTER FROM MONSEIGNEUR LE ROY,

VICAR-APOSTOLIC,

To the Members of the Central Councils of the Association  
of the Propagation of the Faith.

Libreville (Gaboon), 15th November, 1895.

### Our Field of Action.

 OR a long time this Mission has remained in an apparently stationary condition. Badly provided, in fact, with both Missioners and resources, yet it had charge of the evangelization of an immense country, more than 4,500 miles of coast, practically unlimited in the interior; and while trying to sow a few seeds of Truth here and there in this field, so much too vast for its capabilities, the Mission laboured on, it is true, but the fruits of its labour could be but perishable.

Little by little, from the Senegal to the Orange River, eighteen vicariates or prefectures-apostolic have been detached from our domain and laid waste by the very hands that tilled them, and it is only now, when we have been placed over a field better proportioned to our strength, that we can even dream of turning it to good account. Our boundaries extend over 80,000 square miles, and for this enormous "parish," where there are no other roads save those that God has made, the rivers, we are thirty Priests! But it is only just to add that, thanks to Catholic charity, each of these has at his disposal a benefice of nearly £40 a year for his support, his journeys, his canoe, his buildings, his furniture, his church, his station, his scholars, and his household, without incidental expenses. But indeed, when all these things are provided for, there is generally a good deal of space in the cash-box! . . .

### Our Difficulties.

Moreover, difficulties never fail us, even irrespective of the barbarity of the greater number of our tribes, the demoralization of others, the inveterate fetich worship of many, the cannibalism of some, and above all, for here is our greatest source of care and our most serious obstacle, the strange social condition of these people, based, as it is, upon the slavery and the sale of women.

Here we are, living at the Equator (a privilege we share with a few others), and in what sailors call "the Black Pot," an expression which you may take as you please, literally and figuratively. Sailors give it a nautical meaning and say that for eight or nine months of the year heaven pours down such a quantity of water on these regions that, turn where you will, there is nothing else to be seen: the clouds above, the sea below, the rain everywhere. It is under such a deluge, which, fortunately, is not incessant, that the Missioners have to leave the ark and go fishing for poor lost souls. Don't talk of umbrellas or waterproofs, the best of all is a man's own skin, and the simplest method of all for facing the in-

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3. Right Rev. Gregory BALITIAN, armenian bishop of Alep.



undation is Gribouille's: throw yourself into the water and wait till it passes.

Then come the three or four dry months. These would be delightful and most convenient for us, as the sky is generally cloudy and the heat moderate, for then we might travel, work, and even sleep in the open air under a simple mosquito-curtain, without any fear of storms. Unfortunately, however, for our priestly duties, the natives also take advantage of this season to desert the villages and scatter in all directions, camping out in the forests, on the borders of the lakes and beside the more or less distant rivers, for change of air, to vary the pleasures of this miserable life, and to hunt, to fish, to gather india-rubber, to fell the rosewood and ebony trees; then, towards the close of the season, they till the fields. Not a soul in the villages, except a few feeble old women who can scarcely drag themselves along and to whom the great-grandson from time to time sends from the camp a morsel of elephant or wild-boar meat converted into true venison, that is to say, in a state of decomposition that makes it tender to the oldest set of teeth.

The most favourable time for our labours is then the rainy season, when all have returned "to their fire-sides;" "*Aqua multa non potuerunt extinguere charitatem!*"



We are on the road!

But the villages are very scattered and, with the exception of the great tribe of Fans or Mpawins, the inhabitants are generally but few in number. Another difficulty. The whole country is composed of more or less elevated hills, divided by ravines where the smallest little streamlet often becomes in the rainy season an impassable torrent and the path follows its bed or crosses it ten, fifteen, twenty times in the course of a couple of hours. Finally, abandoning the river, the path ascends through a wood encumbered by innumerable roots of trees laid bare by the rain, and from one

to another of which the traveller must jump. Then it wanders off, mounts, descends, gets mixed up with a track made by the wild beasts, finally disappears.

The forest dominates all. The silent, deep, immense forest, where the equatorial sun never penetrates; high above spread the arms of great, branching trees that shelter thick underwood, sometimes pleasant, and sometimes, in this ever humid soil, a mere tangle of hanging plants and shrubs, impassable save to the wild beast. At intervals, fields formerly cultivated, now abandoned by their owners, are despoiled of these grand trees, the immense trunks alone remaining, laid low or standing upright like columns, robbed of their bark, their branches, their life; but these spaces are at once invaded by a herbacious or slightly woody vegetation, so dense and with trailers that so impede, so prick and so lacerate one, that the unfortunate being who enters these tangles risks remaining there altogether and only escapes torn, bleeding, and worn out with fatigue. In other places we come upon cultivated fields, generally of manioc and bananas, which at last lead to the long-sought village, the neighbourhood of which was announced a quarter of an hour before by the crowing of the cocks. Such are the public roads of French Congo.

But there are others. In fact, it is especially, at least in that part of the Vicariate actually evangelized, the shores of the rivers that are inhabited, and of these rivers there is no lack.

Let us, then, push off our canoe!

Morning and evening, when the sun is just rising or is about to set, there are sweet moments, full of inexpressible calm and of religious melancholy, when one is rowing along these great equatorial rivers, framed on either hand by a wall of lofty trees wherein every tinge of green is mingled and which alone, amid the majestic silence that reigns around, echo the wierd chaunts of the oarsmen. But later in the day come the sun, the storm, the rain, weariness of body, the lying idly in the canoe sometimes hunger; the rapids, the memory of a recent spill in which half the store of provisions was lost, and the perspective of another in which the second half may disappear. One of our Missions is,

on account of these unfortunate rapids, especially difficult and costly: that of Lastoursville, in Upper Ogowe. It only takes a month to go there, but in these thirty days, how many miseries to look forward to, without speaking of those to be encountered while living at the place and then continuing up the river, almost to its source, in order to evangelize the tribes along its shore! In his last report, Father Dahin has the pleasure of informing me that this year our total losses by river are something less than usual: they only amount to about £65! Father Hee, who lately went up, lost twenty-seven pounds worth at one stroke, his tent, his camp-bedding, his personal effects, his provisions, his crucifix, and his breviary. Eight of his men, falling into the water, were crushed against the stones and never rose again. He himself, clinging tenaciously to his canoe, like an ant to a straw, was only saved by a miracle. The year before was still worse: Father Tristant and Brother Hermes were capsized fourteen times during their voyage... If we could even get pirogues and boatmen when we want them and thus bring up the objects of barter necessary for living! But it is easy to understand that in order to embark on these adventures, in which each family has lost some of its members, the natives would want that *as triplex* around the heart which the Latin poet attributed to the early navigators.

And all is not told. To this inclemency of the heavens, to these difficulties in travelling, to this scattering of the people, is added, for the Missioner, the variety of languages to be learned in order effectively to spread the Glad Tidings. At present the Gospel is taught in the Vicariate in seven different languages, each language subdivided into various dialects. It is not easy to procure Missioners with heads capable of containing all this *Babel*, but at least each must take his part. In the beginning, we sought to simplify matters by requiring the catechism to be learned in one principal language, but experience has taught us that the truths of religion learned in a foreign language are soon forgotten, or, at all events, are not taught to others.

"—How is it," a good Mpawin Christian was asked, "that you live amongst a lot of pagans and do not instruct a single one?"

"—I can't," he answered, "I learned my religion in French, I only know it in French, I always go to confession in French, and I commit no sins but in French..."

So we have changed the system, and every native now learns his religion in his own language. The good results of this are already visible: every Christian becomes more or less of a catechist when necessary, and when he commits a sin, as the other said, he has at least the consolation of knowing what he is about.

### **The Population.**

These difficulties, however, are not impossibilities, and as the souls destined to share in the universal redemption have been hitherto found so far apart, it is the duty of the Missioner sent amongst them to try and find out the easiest means of reaching them across these 80,000 square miles, which constitute our present field of battle and which will be, with the help of God, and as we become better fitted to our work, our field of victory, and at the same time our arena of martyrdom.

During the last seventeen years we have successively established, within the actual limits of the Mission, without counting the other foundations of the Niger and the Cameroon, twelve regular stations amongst the different tribes. All these are not completed, yet while we are still busy finishing the necessary buildings and installing their occupants, other fields for evangelization are opening to us and we are loudly called on to take the work in hand.

In fact, spite of all obstacles, it must be admitted that these tribes are far from being refractory to the teachings of the Gospel. Their general character (which is found to be more feeble the nearer we approach the equator) frequently falls to an extremely low standard here. Still, their natural disposition remains good and accessible.

The original populations of the shores are universally accused of having but too large a share in the natural corruption of human nature, and, strange to say, none seem more astonished at this than the very persons who impart this corruption to them! Placed between the Missioners of the Gospel and those of commerce, between the laws of civil life and those of a free life, these poor people are perplexed: but, in their desire to give a welcome to all, they have found means of solving the difficulty of their situation by willingly accepting our dogmas and following the corrupt example of others. Still in justice we must own that even under these circumstances, which render progress so difficult, there yet is progress. Moreover, the evil is not general, and much good that evidently escapes the cursory glance of the traveller, the official, or the trader, is known to, comforts the heart of the Missioner, and rewards him for his labours.

But, in spite of all, these peoples, whom Europe is fast killing out under pretext of raising their condition, are disappearing more or less rapidly: the old die, the young scatter, and children are few. At the same time, from the unknown depths of the continent there have been coming for several years past, and step by step, new savage tribes who bring to our very doors the native customs of Central Africa, and who remind us somewhat of the Barbarians who anciently invaded Latin Europe, of whom many of us are to-day the civilized descendants. The first encounter with the Coast Tribes is not usually marked by an interchange of amenities; far from it, and our relations with these new arrivals, thieves, warriors, and not infrequently cannibals, are influenced by the conditions under which they approach us. Nothing is more common in the correspondence of the Vicar with his administrators than the news that such a Missioner has been struck or threatened with a gun-shot or the knife; that such another has been made prisoner; that in one place the store, the fowl-house, or the sheep-fold has been pillaged; that in another place, three or four children who had strayed away from the Mission had been caught and eaten. But according as these tribes become settled, mix with the others

and learn to know us, they become perceptibly more tractable, and some of our Missioners, in fact, prefer dealing with them altogether. Quite lately, a deputation came to us :

“—Sickness is in our villages,” said the poor Mpawins, and we are dropping like dying hens. Send Fathers to baptize us, for we are all going to die.”

They spoke of the small-pox, which is at present decimating the entire neighbourhood.

I went with Father Trilles : he only baptized the dying and vaccinated the others, but all would gladly have been baptized if baptism demanded no further guarantees than vaccination. Alas ! we no longer live either in times or in countries where, to become a Christian, it sufficed to be baptized in water and in the name of the Holy Ghost, the necessary instruction having been already acquired, and polygamy not being the basis of the social state. St. Peter and St. Paul must have been happy Missioners !

The same Father Trilles, who knows Mpawin well, has just returned from a long excursion up the Monda rivers. According to his usual custom, he has come home in one of our especial down-pours of rain which has been damping his outer man for the last twenty-four hours, but his spirit burning with a grand apostolic enthusiasm capable of making up for any privations : baptisms, confirmations, marriages, nothing was wanting. As to the marriages, especially (the most delicate point of all), the effect surpassed all expectations. In one large village where he had to pronounce the nuptial benediction on two young Christians, he performed the ceremony publicly in one of the huts which serve alternately as guard-houses, assembly-rooms and council-halls. Having ended his explanation of Christian marriage, one and indissoluble, and having remarked, en passant, that those who are destined to be the mothers of men should not be their slaves, he was instantly applauded by all the women. This was the first result. His remarks on the duties of women towards their husbands produced a similar ovation on the part of the men. Finally, the chief having asked for a hearing, declared that he entirely sympathized with this mode of life :

“—I have fifteen wives,” he added, “the fifteen lassies you see there, and the more I marry the less peace I have . . . Listen, my children. It is my wish that in future you follow the system proscribed by the *Minisse*. Let each of you choose a wife, and have done with it. Give her a knock on the head if she does not behave herself. If she mends her ways, all right; and if she does not mend, break her head and marry another, fifteen in succession, if you like, but never fifteen at a time . . . If I have properly understood the thing, this is the system of the *Minisse*: it is a good one, my children, it is a good one . . .”

### Our Plan of Evangelization.

Now, how do we proceed in order to extract as much good as possible from things as we find them? It must be told in a few words.

The station being established, with all its necessary adjuncts, a house for the Missioners, the church, the school, and buildings of lesser importance, the chosen children are brought together, selected, when it is possible, from amongst the most intelligent and influential, and belonging to those villages that are best disposed towards us and are most accessible. We instruct and train them and we establish relations with their relatives and friends, and these relations we keep up by more or less frequent visits. In this country, a child rarely abandons his family, and this more or less interested attachment is reciprocal: this we do not object to; on the contrary, having sufficiently trained them, we send these Christian children back to their villages. If they are isolated, or almost so, the result is poor, but if at one time and in the same spot fifteen or twenty of these youths begin life together, they are an ever increasing power: the power of youth, of civilization, of progress, in fine, they are the future. Little by little, all the rest follows: the fetich priests lose their power, prayers are said, the Sunday is observed, explanations of the Christian Doctrine are given, and it often happens that when the Missioner comes around he finds half his work already done.

### Our Auxiliaries.

But, as we have already said, it is in the midst of many external difficulties, without mentioning others, that our ministry is carried on; for the final aim of all is not to make Christians, it is to ensure their perseverance, and, too few ourselves to exercise a direct influence over such a wide extent of ground, we must try to extract all the good we can from native aid.

With this end in view above all others, the Gaboon seminary has been re-organized. At present, there are few pupils within its walls, but at least those who are there know what they want and what we want, and all respond to our cares by the most perfect, the most truly edifying dispositions. One of our pupils, little Ambrose, left school lately, half through fear of his father, who wanted him back, half through home sickness. He returned the other day, repentant, and begging to be re-admitted. At last I relented.

“—Thanks,” said he, “only I can’t return to-day, not until after Christmas.”

“—Ah! and how is that?”

“—Well, you see, my Lord, I have begun teaching ten men like myself in the village, and six old women.... You understand?”

“—Yes, Ambrose.”

“—Yes... Very well, that makes eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen... And Father Bailly-Comte has promised to come and examine them about Christmas. Therefore, I can’t leave my ministry. You understand?”

“—I understand.”

Having told of the seminary, I must mention a native Congregation of Brothers Auxiliaries, of which the first four members lately made their profession. But here I feel slightly embarrassed as to how I shall explain, not on account of the famous “Tax on Religion,” due, as we all know, to the extreme kindness of the



Powers that be, who only desire our good, but because its constitutions, otherwise very simple, differ in one essential point from those hitherto elaborated by the Venerable Patriarchs of the Monastic life: we admit married Brothers. And, as a matter of fact, a novice who is in the full swing of his novitiate is a case in point. The good man, a carpenter in the Marines, was earning four francs a day.

"But," he wrote in a touching letter, "my father never so much as saw a franc in his life, and I don't see why I should be any richer than he was. There is something more important than earning four francs a day, and that is, to earn Heaven for eternity. I want to leave Egypt and cross the Jordan."

I raised some difficulties: he replied:

"If it be Suzanne who is the difficulty, let us throw her overboard!"

Suzanne was his wife, and a good, faithful, hard-working Christian, moreover. This proposition touched me, and it is in order to prevent the "sundering of that which God hath joined together" and at the same time to satisfy such pious longings that the clause in question has been introduced. So far, this attempt at an African Congregation has produced modest, but excellent results.

The "Auxiliary Brothers of Gaboon" are, in general, to work in close proximity to our Missions, but we also want subjects who will evangelize distant places, who will go to the important villages to teach catechism, prayers and hymns, to baptize the dying and to prepare the ground for our direct action. This is what we do by means of catechists. But these latter, not being Religious, have to be paid, and as they must have food, clothing, a hut, a canoe, and a small fixed salary, the whole expense soon becomes a heavy burden on the budget of the Station, and, from this very cause alone, evangelization is often arrested. Many of these catechists do a vast amount of good. I lately visited one in the region of Bata, to the north of the Mission; he was preparing for baptism thirty-six children and young people, and on Sundays there came to hear his sermon over three hundred persons, amongst them

the chief of the district, who, as was but right, occupied a seat beside the preacher.

But these catechists are expensive articles, £6 to £8 a year, and that is why we wish to try others "cheap." With this end in view, Father Trilles has started a special school, which the children leave knowing how to speak French, it is true, but scarcely knowing how to read and write any but their own language. With them the temptation to run after riches will be less strong, and these "simple folk" will perhaps do as much good in their way as, perhaps even more, than the learned and the great.

This is not all. In our Missions we keep for two or three years, sometimes longer, as many children as we are able to take in and provide for: free children, often the sons or nephews of chiefs, and who come from villages within a radius of from one to fifteen days' march. How fortunate it would be, and what a happiness if each year, instead of going home simply as Christians, these children could go back as apostles! There is no doubt that the simple fact of their presence and the exceptionally good example given by some of them is already producing some result. But we want still more.

Let us suppose that the children or youths can read and write their own language, that they have in this language a very simple kind of manual, that they have for distribution a catechism with illustrations representing the principal mysteries of religion, then, without effort, and at little cost, these Christians could dispense around them a great part of the treasure they have received, instead of keeping it hidden in their hearts. And, finally, this mode of propaganda would be perfect if these native Missioners could, like the mussulmans, succeed in being paid by their pupils and catechumens and, in propagating the "Book," live by the "Book." This is perhaps a dream, for, besides the differences resulting from racial temperament, the position of the mussulman and the Christian with regard to the propaganda is far from being the same. But it is an attempt, and there is no harm in making the trial.

Here, then, you see our auxiliaries at work around us. Yet it

must be admitted, that if abandoned to their own unaided efforts, their zeal would not last long ; we must, therefore, have a staff of European Missioners whose duty it is to keep continually visiting these scattered catechists, Christians, catechumens and pagans. This they do, through all those inclemencies of heaven and earth that I have briefly described ; and when I have been out on my visitations for three weeks or a month, more or less (as is the case at the moment I write these lines), with damaged provisions, with a crew of children for boatmen, under deluges of rain, exposed to terrific storms and meeting with extraordinary adventures, the pleasant side of which (if such there be) can only be seen either years before or after the event, I pity those poor Missioners and admire them. But, alas ! they want something more than pity and admiration, and they are never ashamed to hint as much to me. They lack money !

### **The Propagation of the Faith.**

We have the Associations of the Propagation of the Faith and of the Holy Infancy, but they give only what they can afford to give, for the world is big, and they have to share with the whole world.

What more then do we want ?

We would that, as a just return of gratitude and mutual help, the world would render back, at least, in as full measure as it can give back. Now, there are certain Christian countries in Europe and elsewhere which for the last ten, fifteen, nineteen hundred years have owed a debt to the Catholic Propaganda. Here are we, the last-born of the family and in many ways the worst provided for, black all over, excepting the teeth, not much intellect, still less of character, and penniless. And, spite of all this, we do not wish to remain longer without paying back a little of what we owe, while free to receive still more, and therefore we have attempted to establish amongst us the two fostering Works of the Catholic apos-

tolate. Result : by begging, by questing, by selling native products, by getting money from Europeans (who often spend it worse), we have succeeded in putting together the sum of 250 francs (£10) for each Association. A modest offering, alas ! but one which has its special significance and which our young Christians are all the happier in presenting in that it is by £10 larger than that which some very old dioceses in the Old and New Worlds sacrifice for the preaching of the Gospel.

Such, gentlemen, is our present situation. You now see our wants, our difficulties, our plans, our hopes, our hearty good-will. To all these I may be permitted to add the deep sentiment of gratitude which animates our Missioners for you and for even the humblest Member of your great Association. Urgently recommended by the Vicar of Jesus Christ, drawing down the blessing of God upon those families and dioceses in which it is established, how could any Christian, Priest, or Bishop, knowing of and understanding this glorious Work, refuse to adopt it, to become associated with it, to uphold it, and to spread it ?

*Euntes, docete omnes gentes !*

Behold science and policy clasping hands in order to render every corner of the inhabited globe accessible. We, who are the testamentary executors of the Redeemer, are now without excuse ! . . . While some go forth to try and teach the Gospel to such of our outcast brethren as have hitherto escaped us, all the other members of the great Catholic family, no matter who they may be, are bound to take some interest in that Work from which, either under its ancient or present form, they themselves received baptism.

It must be acknowledged that this truth, even though it be old as Christianity itself, is yet but ill understood. It is to your honour, gentlemen, that your whole life is devoted to its diffusion. May blessings and thanks be yours !

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# THE MASSACRES IN ARMENIA.

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The events just witnessed by the civilized world need no comment. What a horrible spectacle! the cruelty of the murderers, the patience of the victims, the inertia of the authorities, the indifference of the great Powers of civilized Europe, the heroism of the many martyrs compensating for the cowardice and timidity of the few. This is the moving picture which pleads the cause of these unfortunate Christians better than any words of ours could do. Monseigneur Altmayer, whom we had the honour of seeing lately, assured us that the number of victims exceeded one hundred thousand, while as for unfortunate sufferers who are deprived of all aid, of all resources, their number is incalculable.

Several months having passed since these horrible events took place, we will confine ourselves in the following pages to a notice of the most lamentable facts. There are also heroic scenes worthy of the first centuries of the Christian Church and which deserve to be recorded in the golden book of our Association.

The atrocities of mussulman fanaticism were pushed to the utmost extremity at Malatia, where the massacre of Armenians was something fearful. On the 1st. November, an Armenian Catholic named Gregory, was strangled, and two days later the massacre was begun simultaneously in all the Christian quarters; it lasted from Sunday to Tuesday evening.

Three thousand Armenians, Gregorians and Catholics took refuge in the church, at the archbishopric, and in the Catholic Armenian schools. On the morning of the 6th. November, the mahometans besieged the church and summoned the Archbishop, Monseigneur Korkorouni, to deliver up the Gregorians to them. The Prelate having refused, the Turks began firing the edifice. The situation was desperate, but fortunately Mgr. Korkorouni's Vicar-General was in time to open a door leading into the garden, whence the

entire multitude took refuge on the property of a neighbouring Turkish family with whom the governor and the military commandant happened to be. At the prayers of the Venerable Archbishop, the governor granted these three thousand Christians the favour of a shelter in the barracks. In this affray, seventy Armenian Catholics fell under the blows of the mahometans, but Monseigneur Korkorouni had the consolation of saving above seven thousand of his Gregorian compatriots. No sooner were these unfortunate people at a safe distance, than church, archbishopric, the convent of the Sisters of the Immaculate Conception, and the two Armenian Catholic schools were completely pillaged.



At Sivas, more than seven thousand Christians were massacred on the 12th. November, while the wounded numbered hundreds, and many young girls and children were carried off. Above a thousand stalls and shops were plundered and about five hundred and fifty houses met with the same fate. Sixty-eight safes were robbed in a newly-built khan, in which were the counting-houses of the richest Armenian merchants of the city. The Circassians succeeded in smashing open the safes by discharging a shot from a Martini-rifle into the key-hole of the locks. The spoils from this khan amounted to £92,000. Twelve other khans were also plundered, and the Armenian losses in Sivas were estimated at £689,200.



It was on the 18th. November that the general massacre began at Marach. Each chief of a district, surrounded by soldiers and followed by mussulmans, paraded the streets, crying: "death to the Ghiaours!" They burst in the doors of the Christians' houses, killing the men, sacking all before them, and rushing on the women, tore off their jewels, their robes, etc. These abominations lasted until night, without an instant's reprieve, and many of the victims were hacked to pieces.

All the Christian villages in the neighbourhood of Marach were pillaged and burned. A venerable French Missioner, the Rev. Father Salvator, Parish Priest of Moudjouk-Deresi, was killed under circumstances worthy of a son of St. Francis. Seized within his parish on the 23rd. November, along with eleven other Catholics and placed, by order of the Turkish colonel, in the hands of an escort of soldiers, directions were given that he and his companions should be conducted to Marach. When half way on the road, the disciples of Mahomet commanded them to renounce Jesus Christ. All refused, thanks to the exhortations of Father Salvator, and the mussulmans, seeing them so steadfast in the Christian faith, massacred them all and, to revenge their failure, stabbed the poor Religious with numerous bayonet thrusts and then burned all the bodies. This is one martyr more to add to the phalax of the sons of the Patriarch of Assisi who have dyed this Eastern land with their blood in order that they may preserve to the Church those places that have witnessed our greatest mysteries and to propagate our holy religion in countries subjected to Islamism.

All those Christians who succeeded in escaping fled to the neighbouring mountains, and for three months twenty thousand persons were besieged in Zeitoun, by twenty companies of soldiers and a horde of Circassians and Kurds. The Zeitounites heroically resisted the government troops, and finally succeeded in gaining a general amnesty.



At Cesaree, the massacre took place on the 30th November and cost four hundred Armenians their lives.

We will only cite here one touching incident. A young mother, struck down by the assassin's sword, was stretched dead upon the floor of her chamber. Picture to yourself the emotion of the neighbours who, entering the apartment next day, saw a little angel suckling its dead mother and covering her with its infantile caresses!...



At Gurune, the Armenian population was preserved from utter extermination by the prudence of the principal Armenian Catholics, by that of their Parish Priest, the Rev. Father Arakelian and his curate, Monsieur Mardinos-Mighivian. At first the brave Gurunites resisted the attacks of the Kurds, but in the end the thousands of Circassians and other nomads got the better of them.

By order of the governor-general, the president of the municipality of Gurune, and Captain Mourad Bey advised the Armenian Catholics of the Orta Choughoul quarter, the centre of the Mission, to display the white flag at the windows of their houses. On the eve of the last attack, which was a terrible one, a Kurd chief, to whom the Armenian Catholics had furnished provisions, offered them most generous hospitality.

But more than a thousand houses, as well as two Gregorian churches and three Protestant chapels were reduced to ashes, while 1,400 Armenians were massacred. One Bishop, having refused to embrace mahometanism, was burned alive at the convent of Aschod. One hundred and fifty young girls were carried off by the Kurds, and mothers cast their infants into the river, preferring to see them perish thus in the waves rather than they should fall into the hands of these barbarians.



According to the latest reports, the victims at Arabghir number three thousand. In a letter addressed to a compatriot residing at Constantinople, a survivor of the massacre gives a striking picture of the lugubrious aspect presented the morning after the disaster by this important town, where, scarcely three months ago, Armenian industry and commerce were so flourishing :

"It was," said he, "a fearful spectacle to see innumerable birds of prey, attracted by the smell of blood, hovering over the dead





4. Right Rev. Melchior NAZARIAN, armenian bishop of Mardin B.

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**ASTOR, LENOX AND  
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bodies and uttering their sinister cries. They seemed as if hastening to the spot to finish the barbarous work of the Kurds!"

Five Gregorian Priests and two Protestant preachers were intrangled. The mahometan fanatics having forced one of them to put on a turban and chaunt the *Ezan* (the mussulman symbol) on the steps of the high altar of the church, immolated him pitilessly, saying that he was already worthy to enter the paradise of the prophet. Five churches and two temples were sacked, three churches burned. The assassins did not leave a single grain of corn to the survivors and, to take away their every chance of life, they destroyed all they could not carry off, and cold, coming to the assistance of hunger, carries off numerous victims from the ranks of these unfortunate beings.

More than six hundred Armenians, Catholics and Gregorians took refuge in the Armenian Catholic Church, where the Abbé Stephen Israelian, formerly a pupil of the College of the Propaganda, received them with the utmost kindness. The Parish Priest closes the doors, lights all the candles, and exposes the Blessed Sacrament, before which he and his people prostrate themselves . . . The piety of the Gregorians is no less than that of their Catholic brethren. The Priest exhorts the assembled Christians to make fervent acts of contrition and pronounces over them the words of absolution.

The supplications continue, broken by sobs, while outside is heard the crackling of the incendiary flames, and the reports of fire-arms and the vociferations of the sanguinary crowds spread terror throughout the whole town. Gradually the sinister sounds draw near the church. Already the doors are on the point of yielding to the furious efforts of the assailants . . . Suddenly the Missioner pronounces a last absolution upon the penitents, rushes towards the entrance door of the church, opens it wide and valiantly faces these hordes! Oh, marvel! . . . At the sight of the Christians kneeling and praying aloud at the foot of the altar, all ablaze with lights, a strange panic suddenly seized upon these savages and, instead of rushing into the sacred enclosure, they all take to

flight, as if pursued by an invisible enemy ! And this is how these favoured Christians escaped, by an incontestable miracle, from certain extermination.



The following are some facts relating to the massacres at Aintab.

At seven o'clock on the morning of the 16th December, the mussulmans broke loose and commenced strangling the Christians, upon which a general flight ensued. Mad with terror, some rushed to the khans, others barricaded their houses, some took shelter in the first house they came to, and some even sought refuge amongst the mussulmans, by whom a few were saved. In fifteen minutes, the Christian quarters were surrounded by thousands of mussulmans, armed with cutlasses, hatchets, scimitars and rifles.

The armed soldiers encouraged their co-religionists to massacre and plunder. From the tops of the minarets the mussulmans and soldiers fired on the Christians. The doors of the houses and shops were smashed in with hatchets or set fire to. Did a door resist ? The vandals entered the upper storeys by means of ladders. They began by murdering the men, then plundered everything, down to the very smallest rags. They dragged from the women and girls their jewels and their ear-rings, and many had their ears torn open, while from others they took even the few poor clothes that covered them. In truth, the pen refuses to trace all the scenes of ferocious barbarity. The carnage lasted until night, and while it lasted eight hundred Christians were killed or wounded, fifteen hundred houses sacked and nineteen burned.



At Orfa, the Christians kept their shops shut, not daring to expose themselves to the rage of the mussulmans. The governor caused a search to be made in the houses of the Armenians and all arms found were seized ; he then summoned the principal men amongst them and induced them to open their shops :

"—You have nothing more to fear, peace has been concluded ; I will be responsible for all."

A few days later, the bodies of three thousand Christians strewed the streets and the public squares.

A crowd of women and children having taken refuge in the Armenian church, the mussulmans entered, murdered the Priests and the few men who were with them, committed other abominations, and finally set fire to the church. Those who tried to escape were thrust back into the interior at the point of the bayonet, and eight hundred victims perished in the flames. The carnage lasted six hours. Towards sundown, the governor had the clarion sounded to notify that all was over, and that each must return to his home.

Next day the whole town was infected by the odour of the unburied bodies. The governor forced the Jews to bury them in an immense pit, and they were dragged through the streets by the feet, like dead dogs. Each Jew received four piastres per body, and when all was over the Jewish women were obliged to wash off the blood which stained the streets and walls.

The number of dead was 2,700, according to the most moderate calculations ; others say 4,000.

Some fifty Christians were saved by their mussulman friends. The governor falsely accused them of having killed ten mussulmans who perished in the troubles. He had them imprisoned and brought in chains to the governor of Aleppo, that they might be judged by the latter.



Berejik likewise had its massacres.

At the beginning of the troubles, the Catholic pastor was thrown into prison on a mere pretext. He was horribly maltreated by his jailors, who tortured him with blows and only gave him sufficient food to prevent him from dying. At last the news of his imprisonment reached the Bishop, who resides at Aleppo, and this prelate succeeded, through the intervention of the consul, in having the

prisoner brought to the city and his case inquired into. He was at once declared innocent and set at liberty, but he had already spent forty-eight days in a loathsome prison.



Nothing now remains of the important Armenian Catholic Mission of Tell'-Ermen (diocese of Mardine). All the inhabitants of this town must have perished, either by fire or by the sword, were it not for the successful mediation of their pastor with the Kurd chiefs.

At first, these Christians had counted on the protection of Rechid Bey, an influential chief who, so late as the 6th November, renewed his promise of assistance, for a consideration. But the following day, instead of defending them against the incursion of the mountaineer Kurds, he basely violated his word and took part with the latter in the pillage and burnings. The assailants formed a body of 10,500 men. The poor Christians fled to the church, where for ten hours they sustained a terrible fusillade, many of the more courageous making superhuman efforts. The situation was becoming extremely critical. The women made up their minds to mount upon the roof of the church and, with their daughters, fling themselves down into the courtyard of the sacred edifice, rather than fall into the hands of these hordes, while the men, for their part, decided on risking a desperate sortie. They were, moreover, strengthened by the ministrations of religion.

The Priest, Father Andrew Bedrossian, in order to try and avert this terrible misfortune, sought the principal chief of the mountaineer Kurds and promised to abandon everything to him if he would spare the lives of his flock. The chief consented, swearing he would keep his word, and, in fact, proved himself more loyal than his *educated* accomplice, Rechid Bey. The Priest had barely time to consume the Sacred Host when the lugubrious procession began its march.

The Tell'-Erminites, astounded, but blessing Heaven for this inhoped for escape, were unable to restrain torrents of tears when they saw from afar their loved homes and the church where they had just prayed for the last time, in flames. The beautiful town of Tell'-Ermen is now but a pile of ashes, while the losses amount to about £40,000 Turkish. The exiles have all been charitably sheltered by their brethren at Mardine and by Monseigneur Nazarian, the venerable Bishop of that city.

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# CHRONICLE OF THE WORK.

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## The Festivals of the Association.

A pastoral letter published in the March number of the *Annals* lays, with good reason, considerable stress upon the utility of solemnizing with as much pomp as possible the Festivals of the Association and exhorts all pastors to induce the Faithful to co-operate cordially on the 3rd May and the 3rd December.

This has long been our expressed wish, and we now feel happy in being able to renew our appeal to each Catholic Bishop and to thank his Grace the Archbishop of Sorrento for his kindness and the great assistance he has given us in this matter.

We feel it our duty to again quote the words with which this eminent prelate accompanies the expression of his wishes :

“It would also be well to have in each parish church an alms-box for the reception of donations for the Propagation of the Faith ; not the weekly half-penny, which should pass regularly through the hands of the heads of Circles of Ten, but all other alms which the Faithful might offer for the same purpose throughout the year.

“It would also be well that each pastor should, at least once a month, give an instruction upon the incomparable excellence and importance of this work, and the preachers during Lent and the Month of May should not forget to devote one of their sermons to this commendable Association. Likewise that they should endeavour to increase the number of Associates and that a collection be made for the Work . . . ”

### **An Appeal to their Lordships, the Bishops, and Vicars-Apostolic of Missioner Countries.**

It is less a prayer than an act of thanksgiving that we have to offer. The venerable Heads of Missions have indeed well appreciated the importance of establishing the Association in newly founded stations. No doubt, as a rule their poor neophytes can only send us very modest alms, but how touching they will be, coming, as they will, in eloquent testimony to the gratitude of those beloved souls that have been purchased through the generosity of wealthier countries. Later on, when these churches have become flourishing, they will have already acquired the pious custom of assisting us, and their offerings, growing with their growth, will be a valuable aid to the apostolate. A short time ago, a young Burmese Missioner told us that in a few years he had been able to collect, from amongst the very poor Christians of his flock, nearly £120 for the Association of the Propagation of the Faith!! It gives us pleasure to thank him thus publicly, and it is our consolation to hope that this example has been followed by many and will be by all.

### **The Weekly Illustrated Bulletin, "*LES MISSIONS CATHOLIQUES*."**

This year again, we have received a great many letters in which we are assured that our journal, the *Missions Catholiques*, in spite of its twenty-eight years of existence, is not known; we therefore have no hesitation in once more introducing it to our readers. Appearing weekly, it is able to give frequent news of the apostolate and thus to perfect the *Annals*. This is what makes it so valuable to our Association.

At an epoch when the Press plays so important a part, it is well that the Missioners should, in the midst of their trials and suc.



cesses, have an organ through which they can always make their distress known or tell of the graces of which they have been the channels. Again, the work done by them for ethnology, geography, etc., would be lost if we had not at our disposal the Bulletin which, with the help of its engravings and maps, makes these researches known to the public and shows that the Church, ever faithful to her past, has men of the greatest learning amongst her ranks !

At present, the *Missions Catholiques* is publishing a work by the Rev. Father Delattre, Algerian Missioner, who still carries on his remarkable researches amongst the ruins of Carthage. This eminent Religious is, as we know, Corresponding Member of the Institute of France. Another Missioner, the Rev. Father David, Lazarist, whose studies on the fauna and flora of China were formerly published in the Bulletin, has just received the title of Chevalier of the Legion of Honour.

This year the *Missions Catholiques* sends free to its subscribers a large map of Melanesia and of Micronesia. It has never before been published and has been brought out by a clever engraver, Monsieur Hausermann, according to the instructions furnished by the three Congregations who evangelize these countries : the Marist Fathers, the Fathers of the Sacred Hearts, Picpus, and the Fathers of the Sacred Hearts, Issoudun.

We remind our readers that the subscription is 14 francs for France and 12 francs for the Postal Union. It will suffice to send a post-office order to Monsieur Le Directeur des *Missions Catholiques*, Rue de la Charite, a Lyon.

The *Missions Catholiques* form each year one volume in 4to. of 600 pages, with above 200 engravings.

A specimen number will be sent free to all who apply for it.



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# NEWS OF THE MISSIONS.

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## AFRICA.

### THE MISSION OF TIMBUCTOO.

The Rev. Father Hacquard, of the White Fathers, Superior of the Mission of Timbuctoo, writes from Sainte-Marie, Timbuctoo, 24th November, 1895 :

“ At our arrival here on the 21st of May, we were at first lodged in a borrowed house. Since then, we have been obliged to think of something more permanent, and the increase of our family has even obliged us to extend our dwelling. Reconnoitring parties, sent out amongst the Touaregs, who are still unsubdued and who continue to pillage, brought in from time to time seventeen captives, who were placed in our care ; for all these we had to provide shelter as well as consider for future contingencies. I therefore bought for a thousand francs five houses adjoining, or rather five tumble down huts. This foundation, along with the school, the care of the sick, and the study of the people and the language of Song-hai, has been our occupation for the winter. At present the grammar and vocabulary are well advanced. Our pupils have been away on vacation since the 1st of November, and we are preparing for their return, with recruits, on the 1st January. On account of limited space, we could hitherto receive but fifteen. We have knocked down the old walls, which was easily done, but it is not quite so easy a matter to build them up again. “ I was very doubtful about undertaking these buildings. We might easily get over the fatigue and the labour, but even at Timbuctoo there are bills to pay, and I must confess that, for the honour of the Mission, I have no fancy to be imprisoned for debt.”

## MADAGASCAR SINCE THE CLOSE OF THE WAR.

The Rev. Father Dupuy, S.J., writes from Tananarive :

“For evil days, God had in reserve for our Christians two powerful protectors. Anthony Radelifera, son of the ex-Prime Minister, and his wife, Angelina, placed their time, their credit, and their purse at the service of our Christians. From various sides the heretics tried to enter the fold and to ravage the little flock of the Good Shepherd, but Angelina and Radelifera were on guard. Each time that a governor, either through avarice or as the too faithful instrument of the English preachers, planned some trouble for our Christians, he was sure to find Angelina in his way, barring his passage. This admirable woman hurried from place to place, wherever danger threatened, and, strong in the support of the government, she sustained the courage and revised the zeal of all. It is specially due to her that our teachers were able to escape the military conscription and remain at their posts, so that now, in place of having to begin all over again, as was the case after the war of 1883-1885, we are in a position to continue our works with renewed vigour.”

## THE FOUNDATION OF A MISSION AMONGST THE BATLHAPINGS OF BECHUANALAND.—WANTS OF THE MISSIONS.

The Rev. Father Varnat, Oblate of Mary Immaculate, writes from the Mission St. Paul-Taungs :

“In annexing Bechuanaland to the Vicariate of the Orange Free State, the Propaganda confided more than 250,000 infidels to the care of Mgr. Gaughran.

“Our esteemed Vicar-Apostolic delegated Father Porte to go in quest of his new flock. Father Porte began by the evangelization of the Batlhapings who inhabit the Taungs reserve in the southern part of Bechuanaland. Having planted the sacred Sign of Redemption upon this soil, he gradually advanced northwards un-

til he reached the poor slaves who share with wild beasts the vast solitudes of Kalahari.

"We have above 20,000 natives in our reserve and we are anxious to open both church and schools, as we have our full number of Missioners: namely, two Oblate Fathers, assisted by a lay Brother and five catechist Sisters of Mary Immaculate, all of whom are animated by the most ardent zeal."

## AMERICA.

### TRAGIC DEATH OF A MISSIONER BISHOP.

The Salesian Fathers of Turin have founded throughout southern America numerous and flourishing Missions of which we have not hitherto spoken, the Missions established in Catholic countries not being supported by the Propagation of the Faith.

We now desire to recommend to the prayers of our readers the soul of Mgr. Louis<sup>s</sup> Lasagna, the zealous Superior of the foundations of Dom Bosco in Uruguay, Paraguay, and Brazil, and we copy from the Salesian Bulletin the following details of the catastrophe by which the good Bishop met his death.

"Having closed a most successful Mission at Guaratingueta, Mgr. Lasagna set out, on the 5th November, in company with ten Missioners and five Nuns.

"The caravan arrived safely at la Barra de Piraky, where they spent the night, and the next day they took the express for Lafayette and Ouro-Preto.

"When within one kilometre of Juiz-de-Fora, they sighted the slow train coming from the direction of Lafayette; it had only started a few minutes before from the station of Mariano-Procopio. The two engine-drivers put on the break, but the distance between the trains was not sufficient to enable them to prevent a collision. The engines burst, and the violence of the shock sent the foremost carriages into the compartment occupied by the Salesians. The Bishop, a Missioner, and four Nuns were crushed to death.

"The remains were brought to the residence of the Redemptorists, near the scene of the catastrophe, and the funeral of the victims was carried out with great pomp on the 7th November in the cemetery of Juiz-de-Fora.

"Mgr. Louis Lasagna was born in 1850, at Montemagno (diocese of Casale, Piedmont). Selected by Dom Bosco to be Superior of the first Missioners sent to Uruguay, he went to Monte Video in 1876, and in 1881 was charged with the organization of the Salesian Missions in Brazil. He returned to Italy in order to seek subjects for the Mission. To give more prestige to his position, the Holy See decided that he should be raised to the episcopal dignity, and accordingly, on the 12th March, 1893, he was consecrated Bishop of Tripoli by his Eminence Cardinal Parochi. A month later, Mgr. Lasagna returned to America, bringing with him thirty Missioners, and with renewed zeal and activity resumed his meritorious and fruitful apostolic career, which was destined to be so prematurely cut short by a violent death."

## OCEANIA.

### NEEDS OF THE MICRONESIAN MISSION.

The Rev. Father Richard Van de Wouver, Missioner of the Sacred Heart (Issoudun), sends us the following from Tapitoula :

"On my return from a visit to Nonouti, where I had been in conference with our Superior, the Rev. Father Bontemps, I found all our establishments in the Islands of Tapitoula reduced to ashes.

"You may imagine my sorrow at such a disaster. Everything we possessed had been destroyed by fire : church-furniture, harmonium, provisions, etc., all had fallen a prey to the flames, and our losses amount to £240.

"We have been reduced to seek shelter and food from the natives and, sadder still, for a long time we have been unable to celebrate Mass.

"It is God's will that His Missioners should share in the persecution that our beloved Catholic natives are at present obliged to endure at the hands of the local Protestant authorities. The trials sent us during recent times by the Good God are almost past belief! Twenty of our best Catholics are in prison, and the whole population, the majority of whom are Catholics, are at the capricious mercy of two or three Protestants ; the children are openly carried off by force."



## NECROLOGY.

### MONSEIGNEUR VASSELON,

BISHOP OF OSAKA (COREA).

A despatch from Monsieur Hinard, President of the Seminary of Foreign Missions, Paris, announces the death of Mgr. Henry Vasselon, who died at Osaka, on the 7th March, of apoplexy.

The lamented deceased, who was born at Craponne (Upper Loire), in 1854, went to Japan in 1877. In 1893, he succeeded Mgr. Midon. This premature death is a sad loss to the diocese of Osaka.

### MONSEIGNEUR LUCK,

BENEDICTINE, BISHOP OF AUCKLAND.

A telegram brings the sad news of the death of Mgr. John Edward Luck, who died of heart disease on the 22nd January.

The lamented prelate was born on the 18th March, 1840, at Peckham (diocese of Southwark), and at nineteen years of age entered the Benedictine Order. Having made his profession at Subiaco, and finished his studies at Rome, he returned to England, where his talents and his piety recommended him to his superiors for several responsible positions.

When, in 1882, His Holiness Pope Leo XIII. wished to place the government of the diocese of Northern New-Zealand under the charge of a Benedictine, the Rev. Father Luck was chosen. On the 11th July he was preconised, and on the 13th August consecrated at Ramsgate as Bishop of Auckland. The but too short term of his episcopacy was well employed: the building of an episcopal residence and presbytery in Auckland, the completion of

the cathedral and the paying of the diocesan debt, an increase in the number of parishes, his deep interest in the indigent classes (to whose assistance he brought the Little Sisters of the Poor), these were some of his good works. The Fathers of Mill-Hill generously aided him by taking charge of the Maori Mission. One of the last episcopal acts of the zealous prelate was the publication of a pastoral letter in recommendation of the Association of the Propagation of the Faith, and this is for us an additional motive for asking the prayers of our Missioners and readers for the soul of the revered deceased.

## MONSIEUR HENRY ARMBRUSTER,

PRESIDENT OF THE SEMINARY FOR FOREIGN MISSIONS.

Monsieur Henry Peter Theophilus Armbruster, Apostolic Missioner, President of the Seminary of Foreign Missions, Paris, was born at Langres, the 22nd June, 1842.

He was only deacon when he obtained from his Bishops permission to follow the vocation which attracted him to the foreign Missions. Having entered the Seminary at Paris on the 7th August, 1865, he was there ordained Priest on the 26th May, 1866, when he was sent to Japan. He left Paris on the 14th of the following June and, having joined his Mission, he laboured assiduously in the propagation of the Gospel, under the direction of Mgr. Petitjean. Having had charge of the Christian settlement at Yokohama for several years, he was sent to Hakodate.

In 1874, he was recalled to Paris to occupy the position of President of the Seminary and to represent, in the administrative council of the Society, the Missions of Manchuria, Corea, and Japan. In July, 1895, the venerable Monsieur Delpech, having for the second time accomplished a cycle of twelve years, after which (according to the rule approved of by the Holy See), every Superior of the Seminary for Foreign Missions must yield his

place to another, at least for a time, Monsieur Armbruster was elected to succeed him and became President of the Seminary. On the 20th January, about five o'clock in the evening, he was struck down by apoplexy. The 26th January, at two o'clock in the morning, he peacefully rendered up his soul to God.



We recommend to the prayers of our Associates :

Monsieur le Chanoine Le Moign, our correspondent during ten years for the diocese of Quimper, who died on the 4th February, 1896.

Rev. Canon Of, our correspondent for several years for the diocese of Pamiers, died on the 8th January, 1896.

Chevalier Othon Conrad de Dahmen, our respected correspondent for Austria, died at Vienna, 29th February, aged 70 years.





# DEPARTURE OF MISSIONERS.

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The following are the names of the Rev. Franciscan Fathers who left for the Missions in 1895 :

For the prefecture of Upper Egypt : Brothers Nicodemus, of Zegoletto, and Guy, of St. Quirico.—For the Albanian Missions : the Rev. Fathers Basil, of Dongo, Fabien Barcatta, Francis Ma. Manelli, Anthony Campanella, and Humble, of Castelfranco.—For the Chinese Missions : the Rev. Fathers Solano, M. de Paris, Adeodat, of St. Marie (France) ; Agapit, of Palestrina, Joseph de Marie de Galliade, Paul Capecechi, Epiphane Capitanio, of Vicence, Francis de Crespino, of Bologna, and Ludovic Kam.—For the Missions of Southern America : the Rev. Fathers Francis Caiola, of Velletri, Joseph de Sos, D. Carbonnell, Vincent Piccinini, of Recanati, Hermann de Verteneglio, Louis Espazza, Didace Murillo, Isaie Pescitelli.

—Several Members of the Congregation of the Holy Ghost and of the Sacred Heart of Mary embarked for the Missions :

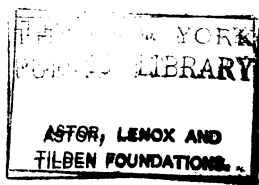
On the 25th October, for Brazil : the Rev. Father Sylvand (Annecy), and the Rev. Father Berthon (Lyons) ; for Portuguese Congo : Father Adriano (Braga, Portugal).—The 10th December, for French Congo : the Rev. Father Le Mintier (St. Brieuc) ; for Lower Congo : the Rev. Father Moulin (Seez).—The 12th Nov. for Zanzibar : Father Karst (Metz).—On the 12th November, for Haiti : the Rev. Father Picarda (Vannes).—On the same day, for Nossi-Be : the Rev. Father Poyer-Poulet (Clermont).—On the 25th November, for Senegambia : the Rev. Fathers Alaux (Rhodes), Remont (Vannes), and Dubois, (Seez).—On the 1st January, 1896, for the same Mission : the Rev. Fathers Durdos (Tarbes), and Le Berre (Vannes).—On the 25th November, for the Two-Guineas (Gaboön) : the Rev. Father Pace (St. Brieuc).—On the 25th Jan. the Rev. Father Ferre (Montpellier).—On the 10th of January, for Oubanghi (Upper French Congo) : the Rev. Father Oliver Allaire (Le Mans).—On the 25th January, for Conakry (French Guinea) : the Rev. Father Hattler (Strasbourg).

—On the 25th October, 1895, the Rev. Fathers Hamard and Bonhomme embarked at Marseilles for Grand-Bassam (Ivory Coast). On the 1st January, 1896, the Rev. Father Ray, Prefect-Apostolic of the Ivory Coast Mission, with Father Bailleul. Several other Missioners also embarked along with him for various Missions along the Western Coast of Africa. All belonged to the Society of African Missions, Lyons.

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1.

Statue of Father Marquette.

B.



# MISSIONS OF ASIA.

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## VICARIATE-APOSTOLIC OF EASTERN COCHIN-CHINA.

The following narrative transports us to the midst of the wild mountains of Annam. Monsieur Guerlach has a special talent for sketching his characters, and the readers of the *Annals* will have a treat in reading these graphic pages in which the Missioner so charmingly relates his apostolic visitations and some of the curious features characteristic of his Mission.

### LETTER FROM MONSIEUR GUERLACH, OF THE FOREIGN MISSIONS, PARIS, MISSIONER TO EASTERN COCHINCHINA.

District of Our Lady of Lourdes,  
Pelei Maria, 14th January, 1896.

**The District of Our Lady of Lourdes.—The Missioner's  
Journey through his Mission.—Priest and  
Physician.—A savage Mother's Love.**

 HAVE good news for you from the district of Our Lady of Lourdes, for the Blessed Virgin has showered her graces upon it, and the good work progresses upon a great scale. In the report for the last term (July, 1894 to July, 1895), I find that I have registered four new Christian settlements, 252 adult baptisms, above 1,200 confessions, and a total of about

1,222 baptisms, while there are still from four to five hundred catechumens under instruction.

My district comprises fifteen Christian settlements, scattered through a very mountainous region, with which communication is difficult enough, especially during the rainy season. One example will make this clearer than any words could do. Let us suppose that I am at Pelei Maria and am sent for to attend a sick call at Kon Eungleh. On leaving Pelei Maria, I must cross the Meteung and go on to Kon Ketou, where I pass the Bla, a swollen river. From Kon Ketou I direct my course towards Kon Kexom, where I again cross the Bla, a passage which I have still to make twice more, opposite Kon Dop, and a second time two kilometres above that village, at the mouth of a roaring torrent, the Dak Pekei. The Meteung is spanned by a suspension bridge, a bridge 54 feet long. On arriving at the Bla, the horses must be unsaddled; riders and trappings are carried over in a canoe made out of the trunk of a tree, while the horses swim.

You may imagine what a loss of time all these crossings and re-crossings cause. Many a time I have been seriously inconvenienced at Kon Dop when the canoes were at a distance and had to be hunted up. At such times I have to follow a narrow, uneven path along the hills bordering the Pekei, whence the slightest false step would send me rolling into the torrent from a height of six hundred feet. When I have left all these goat-paths behind, I have still to traverse the Dak Pekei five different times, not at all an easy passage during the rainy season. Last September, my horse was being carried away by the current and I was obliged to take to the water and swim for my life; otherwise, we should both have fared badly. Five minutes after having crossed the river for the last time, I reach Kon Sebay, where I must leave my horse and continue my way on foot for an hour and a half. This is fatiguing exercise, for the mountain I have to climb is steep and rugged, the pathway so narrow that there is scarcely room for my feet, and at times, to the right or to the left, are precipices below which is heard the roaring of the torrent over its rocky bed.

The scenery is grand, majestic, but I own that during the rainy season, when the soil is as slippery as a waxed floor and I am exposed to downpours of rain, I am quite indifferent to the beauties of the landscape; my only care is to reach my destination as quickly as possible and without breaking my neck. At certain of the most perilous spots, the natives have driven in little stakes in order to arrest the foot and prevent one from slipping. Between my station of Pelei Maria and that of Kon Eungleh, the distance, as the crow flies, is not really considerable, whereas, by the road which I must follow, it is almost ten miles. This is the excursion I must make when I go to instruct catechumens, to care the sick or to administer to them the last sacraments.



Physician of the soul, the Missioner must also care for the body, and to the ministry of the Priest must join the office of Sister of Charity. Savages have absolutely no idea of hygiene and neglect the most indispensable precautions. How many times have I seen poor sick people, burning with fever or wasted by dysentery, left alone for whole days, with just a gourd full of water beside them. If they ask for anything, an unripe or acid fruit, roasted maize, cucumbers, the relatives give them whatever they wish for, without considering whether such food might not aggravate the malady. It was in this way that a child stricken down by a very violent fever was nearly killed by its mother. I had warned the latter not to give the patient anything but rice-water or very thin rice-soup, in order to keep up his strength without bringing on any complications. The day after my visit, the little invalid asked for broiled maize, very nourishing food, but very difficult of digestion. I had positively forbidden that it should be given to him, but the mother immediately yielded to her child's request. Two hours later a violent relapse of fever, with delirium and convulsions came on; they ran to summon me in all haste, and I set out at my horse's full speed. I administered an emetic which immediately relieved him and, thanks to the special care I gave him, my little invalid was saved.

Naturally I reproached the mother and pointed out to her the serious consequences which had resulted from her disobedience. Weeping, she replied :

“—I pity my child. For four days he had eaten nothing, and you wish me to refuse him two ears of maize when he begs for them! I love my child too dearly to deprive him of nourishing food!”

I did not further insist, for no amount of reasoning would convince this poor woman.



Another day, in this same village of Kon Kesom, I was called on to hear the confession of a young man who was very seriously ill. I saddle my horse and set out.

I found my penitent beside a fire, lying on a bed made of the bark of a tree, and in a poor hut open to every wind that blew. The unfortunate being was emaciated and dirty to a pitiable degree; for more than a month, he had not been washed, and his relatives had never thought of rendering him this service. Indeed, amongst the savages cleanliness is not considered an indispensable condition for an invalid, yet, amongst the Bahnars, this carelessness is the result of ignorance rather than any want of heart. With the exception of the ulcers, my invalid of Kon Kesom bore a strong resemblance to the holy man Job; I first heard my penitent's confession, then I set about making him more comfortable.

First of all, his face must be washed.

“—Warm some water,” I said to the mother, “and wash your son.”

“—Oh! Great Father, I don't know how.”

“—What? You do not know how to wash your son? Warm some water, and then we shall see what you can do.”

The good woman warmed the water in a bamboo vessel and set about washing her son's face. Upon a bit of fibre matting, as soiled as the over-all of the Wandering Jew, she poured warm water and briskly rubbed her child's face, going to her work with a



will and with no light hand; indeed, it was as if she were scrubbing a pitcher or a kettle. Practical result: the sick man grimaced, the water ran into his eyes and into his mouth, but the face was as dirty as before. I was obliged to interfere.

"—Stand aside and let me try my hand!" said I to this worthy mother of a family. "It is true that you do not understand anything about the matter; I will show you what to do. First, give me a bit of clean linen, for this fibre rag will not do at all."

"—We have no clean linen. Here, Great Father, take this!"

The good woman calmly pointed to the end of the *langouti* which served the young man as loin cloth; is it necessary to say that this *langouti* was blacker than the skin of the invalid.

"—But do you not see that it is too dirty; I could not use anything so soiled."

"—Great Father, it is the best I have; we have nothing else, do the best you can."

The advice was good, but how follow it? In vain I looked around me, I found nothing. This house might well have adopted as sign "Misery, Famine, and Company."

Bah! since we are amongst savages, we may lay aside the prejudices of civilization. Fortunately, I had that morning donned a clean, white Annamite robe. Since the "mamma" had wished to employ her son's *langouti*, I might well use the skirt of my robe as a towel. No sooner thought of than done. After a quarter of an hour, my young invalid was clean and shining, his hair neatly combed, but my robe, once so white, was in a deplorable state. When I returned home to Ken Ketou, my Annamite servant could not help saying to me:

"—Whence do you come, Father? Have you been working at the forge? Did you fall into the mud? Your robe is all dirty."

"—Here! my child, do your part by washing my robe in the river; say to yourself that you are washing the garment of a poor miserable creature, offer this action to the good God and you will receive your reward in Paradise."

And so it was done: my servant went down to the bank of the

river and I sent to the sick man at Kon Kesom a change of langouti with some bundles of cotton stuffs and two measures of rice.

### **The Fruits of Charity.—The Apostle's budget.—Ransom of Slaves.—Marriages.**

Thanks to the assistance I have received, I have this year been able to relieve much misery. As the rice harvest has been very bad in many of my stations, I have been exercising my ingenuity in order to procure food for the starving. The pence, the shillings, and the gold of the charitable friends of the Missions have been changed into pitchers, gongs, tam-tams, and kettles with which I have bought rice in more favoured villages or in those where the inhabitants had been able to lay up large reserves the preceding year. I have already given nearly a thousand measures of rice. But that has not been at all sufficient, and for almost a month past numbers of my Christians have been obliged to dig up the wild roots and tubers in the forest; still, they do not give way to melancholy but, through the grace of God, cheerfully bear their privations.

I have also had to dispense many medicaments, for the sick have been very numerous; the influenza has swept through my district, carrying off a great number of victims. Pneumonia, zymotic diseases, fevers of all kinds, sore eyes, ear-aches have levied contribution on my dispensary. At one time, in particular, I was almost run off my feet, while my horses were completely worn out and my medicine chest was nearly empty. Your alms enabled me to fill the voids; believe me, this is no small boon, for if, in a moment of pressing danger, I am obliged to make my purchases at Saigon, so much the worse for my patients. I shall always have a lively remembrance of a litre of tincture of iodine for which I had to pay 32 francs; so you will see I pay you no empty compliment. When to all these expenses is added the outlay necessitated by the

building of a church and of a hut for the Missioner in each new Christian settlement, my budget becomes alarmingly overdrawn and I have no resources with which to make good the deficit.



In spite of all, I have not abandoned the work of the ransoming of slaves and that of marriages; this latter work, above all, does a great deal of good and prevents grave disorders. A thousand thanks, then, to those generous anonymous benefactors who have sent me a considerable sum to continue it.

If material works cause me much anxiety, my solicitude is far greater when souls are in question. I work hard and employ all my energies in order to convert new villages, and great is my joy when I found a new Christian settlement, when I place the crucifix in the public meeting-house, after having banished the stone fetiches. But with my joy is mingled uneasiness, the fear of not being able to supply all wants. How shall I properly instruct these new converts or assist them at the hour of death?

### **My Catechists.—Difficulties.—My Hotel at Kon Kemo.— The Cost of a Mat.—Influence of the Catechist.**

The administration of the sacraments to the sick and the instruction of catechumens are subjects of grave anxiety. I have more than once hesitated to found new Christian settlements, for fear of not being able to assist the dying or reach upon the instruction of new converts. I well know that in certain countries the faithful only see the Missioner at rare intervals, and many die without the aid of the sacraments: a sad necessity which has to be borne, but to which I cannot resign myself.

Moreover, in these particular Missions the Christians can keep up their fervour or excite themselves to contrition by reading pious works or by means of the exhortations of fervent and well-instructed catechists. But here we are altogether dependent on our own

efforts; our poor savages cannot read, and, with the exception of two young Bahnars whom I have been educating for the last few years, I do not know a single native throughout my district capable of exhorting the sick to contrition or of giving a proper explanation of religion. The catechists whom I have had to improvise simply teach the prayers and the principal truths, the knowledge of which is necessary for salvation. And, moreover, you must not imagine that they enter into very profound explanations; they proceed by questions and answers, precisely as we teach the catechism to little children. There ends their role of instructors, but they render other services; they preside at religious exercises in the Missioners' absences, they baptize catechumens in danger of death, send for the Priest for the ministration of the sick, and watch that no disorders shall arise amongst the Christians. Modest as their duties appear, yet the catechists are indispensable auxiliaries who must be chosen and educated with the greatest care, for their example has much influence on the conduct of the newly baptized Christians.

The ideal plan for us would be to have a school for catechists; this might in time, and with the help of God, become a seminary, and we have long cherished this thought. Seeing that conversions have so greatly increased during these past years, the Rev. Father Vialleton, Superior of the Bahnar Mission, is doing his utmost to establish this school.

Unfortunately, good-will is not sufficient, and the project has not advanced one step from where it was ten years ago. Father Vialleton has already cleared the site for the future school, and all we now want are the buildings, the pupils, and the Director of the establishment, besides funds sufficient to keep up the college and its inmates. However, we don't lose courage. God knows that this work is absolutely necessary, so I hope to see the college built before I die, and I earnestly recommend the project to the prayers of the Associates of the Propagation of the Faith.



While awaiting better, we try as far as possible to supply this lack of catechists. In the beginning, I chose from amongst my household such youths as seemed fairly endowed with the necessary qualifications; two, especially, rendered me important services and laboured in five Christian settlements successively. While the conversions of entire villages were not numerous, my few catechists sufficed for the work and by being very active on my own part, I managed to get through all that was needful; but in June, 1893, conversions became more frequent and since then I have founded nine new Christian villages. But where was I to find men willing to teach the prayers? My own household could furnish no more, and I had to apply to the Christians of my former stations. It was a difficult matter to induce them to leave their relatives and their native villages and go live amongst strangers; with many, and these were precisely the best fitted for the work, my eloquence failed in spite of a promised liberal reward. At last, thanks to the aid of Our Lady of Lourdes, all the places were filled and I was able to install a catechist in each new settlement.

I was, however, seriously embarrassed with regard to Kon Kemo, a post which no catechist would accept. The village of Kon Kemo is situated on the left bank of the Bla, in the vicinity of the rapids, a wild district which the savages dislike.

When I had banished the stone gods from the village, I bought for one pound (paid in linen, salt, and pewter plates) an old assembly room which at present serves as my home; naturally, it was quite devoid of furniture. The flooring, the bamboo partitions and the straw roof, these were my whole possessions. I had not so much as a mat to spread on the bamboos which, split and flattened out, formed the flooring. This matter troubled me but little, for the savages have a custom of presenting a mat to their guests for the night, the mat being faithfully returned to its rightful owner when the guests are leaving the village, so I felt quite sure that the people

of Kon Kemo would show the usual politeness to their Missioner. I had brought with me several youths, three of whom carried my modest baggage. Arrived at my house, I established myself on the bare floor and waited. Two hours pass thus, and I see nothing coming. I send my Annamite servant to ask for a mat; the answer he gets is:

“—There is not one to spare.”

I ask the old folks of the village, the same reply.

“—How is this?” I ask, “is there not among the whole of you a mat you can lend me for the night? I don’t want to steal it; you shall have it back to-morrow morning.”

Then comes a young man who says, without the least embarrassment:

“—I have a mat, but I want two pewter plates for it.”

“—Why two pewters?”

“—My mat is seven feet long and perfectly new; that costs two *mat* (four pence).”

“—But I tell you again, I don’t want to take the mat away; I only ask a loan of it for the night and I will give it back in the morning.”

“—Well! that’s four pence!”

And my native would not lower his price.

As such conduct is foreign to the ways of the country, I refused to submit. I kept my pewter and the Kon Kemo youth kept his mat. I might have given expression to my feelings in remarks not very complimentary to my new parishioners, but in various circumstances it is best to show patience and gentleness, for one can afterwards speak the more effectively, when absolutely necessary. At the same time, I was not at all anxious to sleep on the bare bamboo floor, for the savages had charitably warned me that it was inhabited by whole colonies of bugs.

And I was not long without demonstration that this information was only too correct.

I therefore said to my Kon Ketori lads:

“—Come, boys! get your billhooks and cut me some bamboo

branches ; 'we'll spread them on the floor instead of the mat the Kon Kemos won't lend me."

No sooner said than done. The thick layer of leaves made a far softer mattress than a simple mat, and I spent a good night without being unendurably worried by the battalions of bugs. My companions, being no better treated than myself, went and lay on the sands by the Bla. To comfort them, I gave them a little feast, a nice fat dog, seasoned with allspice and ginger.



This inhospitable reception had prejudiced the Christians against the inhabitants of Kon Kemo, and no one was willing to accept the post of catechist in that village. I had made up my mind to go there myself, when Our Lady of Lourdes came to my relief. A newly-married youth of Kon Ketou consented to exile himself with his wife, though stipulating beforehand that he should only remain a year at Kon Kemo ; he was to instruct the men while his wife took charge of the women, for which they were to receive a salary of twenty-five piastres, payable in merchandize, as follows : a gong with a peal of four bells, one large, one middle-sized, one small, and a tiny one ; twelve yards of *check* (cotton bought at the Bon Marché, Paris), a few pewter plates and some beads. Naturally, this did not include the cost of maintenance, which was at my expense.



This catechist was an active, intelligent man, fluent of speech and ready of wit. Accepting his role in downright earnest, he was not easily repulsed and lectured the old as well as the young ; constituting himself, moreover, *professor of etiquette and deportment*, he impressed upon the Kon Kemo folk that the Missioner was their Father and Chief and that they had no right to treat me less politely than they would a stranger. His lessons were not lost, and a fortnight after, when I again visited my new parishioners,

I was waited upon by the village chieftain, who presented me with five mats, instead of one. Naturally, I could not allow myself to be outdone in politeness, so I distributed pewter plates and glass bead collars, without waiting to be asked for them. At the present time, our Kon Kemo Christians are no worse than others.

### Old Djang.—A Heart according to God.

The savages of our forests are but big children and must be treated as such, with firmness, but also patience. They sometimes make the most extraordinarily naive answers. Take, for example, the repartee of one Djang of Kon Heuieul, a little old miser, with a thin body, gray locks, a wrinkled monkey face, two bright eyes under bushy eyebrows, and a big, wide-open mouth; add to this, a comic, but not ill-natured expression, and always some joke with which to make his listeners laugh. Old Djang is ordinarily quite harmless, even makes himself useful as peacemaker between two bickering families or unfriendly villages. I have said "ordinarily," but when he is drunk, and he is often drunk, this goodhumoured, peaceful man becomes transformed into a fierce warrior and sometimes even into a furious madman. You may well believe that such a catechumen has not been baptized and won't be for some time, for even he himself confesses that he is incorrigible, but that does not prevent his proclaiming himself a *perfect Christian* and faithful child of God. If you appear incredulous, he makes the sign of the Cross and repeats all he knows of prayers: the first petitions of the *Lord's Prayer* and half the *Hail Mary*. This is proof incontrovertible; dare you say after that that he is not a "perfect Christian."



One day that I was arguing this grave question with him and that he had given his usual answer, I said :

"—Djang, you are preparing a sad eternity for yourself in the



fire of hell and amongst the demons. The good God will surely punish you."

"—Why should God punish me, who am *one in heart with Him*?"

"—God will punish you, because you get drunk like a brute and will not reform."

"—Oh! that's what you're talking of! as if the good God did not always know me. God knows very well that Djang cannot drink without getting drunk and He won't scold me for that. Make your mind easy! Let the Father baptize me before I die and God will take me to Paradise."

And the old lad went off to have another taste of wine. Evidently, he looks upon drunkenness as quite an excusable little weakness and one that the good God could not, under pain of eternal death, forbid to old Djang. There is many another who has the same conviction as our *perfect Christian* of Kon Heuieul. May Our Lady of Lourdes enlighten and reform them!

### **Fermented Liquors.—An Obstacle in the way of the Apostolate. — Programme of a Religious Festival.—Christian influence.**

This passion for fermented liquors is general among savages and is a great obstacle to the conversion of the poor Bahnarites. I have often preached to the people of a pagan village called Kon Selal and have done a great deal for them, showing myself invariably generous towards them, yet all my efforts at conversion have been useless. One day the chief replied:

"—Look here, Great Father, you are only losing your time and trouble (Ih betho nion lap dik); we intend to remain pagans, because we want to get drunk as often as we like; we have been used to it from childhood."

This was also one of the objections made by inhabitants of Kon Long Bouk, with whom, however, I was more successful. Having

fixed the time when I was to go to their village in order to take away their idols, the inhabitants of Kon Long adjourned to the village of Kon Tiang to join in a feast, saying :

“—We are going to indulge to-day in getting thoroughly drunk for the last time; later on, the Father won't allow it.”

This edifying programme was fulfilled to the letter, and the Kon Long Bouks indulged so thoroughly that on their way home several of them fell down on the road and rolled into the ravines. A sober man would probably have had a broken head in these perilous somersaults: our tipplers got off with a few harmless contusions; verily, Providence watches over the drunkard!



Yet, after all, I must allow that the influence of the Missioner is felt in Christian villages; even on the occasion of the worst drinking bouts there is a marked difference between the conduct of the Christians and that of the pagans, and we may judge from the comparison that the grace of God really does efficacious work in the souls of these converts. And so, when my heart is saddest, when I feel impatience coming over me during certain holiday times when the savages drink long and deeply, I comfort myself with the thought that a radical change of manners is not brought about in a day: it is a work of time, and the Missioner must meanwhile preach, labour, suffer, and pray. But the Missioner can do nothing without the aid of grace; all his efforts are in vain if God does not change the hearts of men. Pray, then, earnestly, that the grace of God may be sent to fructify our labours.

### **My Hopes: a Child's Words.—A Graceful Fall.**

Besides, if I have much to suffer, I have also my consolations, and these come principally from the young, in whom I place my chief hopes for the future: *spes messis in semine*. The first time I went to Kon Sebay to dethrone the idols, the Kon Dop Christians

went with me. Two children of thirteen and fourteen insisted on following me; I reluctantly consented, fearing some accident might happen them, especially when crossing the rivers. In spots where the water would be up to my waist, it would be up to their arm-pits, the current is very rapid and my two little Christians might be carried off.

"—Stay at home," said I, "I am afraid something might happen to you; you might be drowned in crossing the rivers."

Upon which the younger answered:

"—Great Father, what misfortune could happen us? We were at Communion this morning and if we were to die while going with you *upon the good God's business*, God would take us to heaven to Himself; we should be the gainers."

Words full of the spirit of faith and beautiful on the lips of a recently baptized child.

I allowed my two little Christians to come, because one of the men of the village said:

"—Let them follow you, Father, they can swim like fish."

This re-assured me and, indeed, no accident happened to them. I myself came off worst; the roads were bad, the paths slippery, and I therefore left my horse at Kon Dop and made the journey on foot. I escaped with a few stumbles and two falls, one of which might have been fatal; when I felt myself going, I just had time to turn round and fall upon my back, which circumstance procured me an opportunity of verifying the law of the attraction of gravitation.

But for the special protection of the Blessed Virgin, I might have been seriously hurt, for I slid down into a field all bristling with stumps of trees hardened by fire; a good many broke under me, but I got no worse damage than a few large rents in my pantaloons and two less serious ones *in the lining*. When the savages saw that I got up laughing, they also began to laugh and joke heartily and the little fellow of whom I spoke above said knowingly:

“—It is not the river that is to be feared, Father, it's the mountain.”

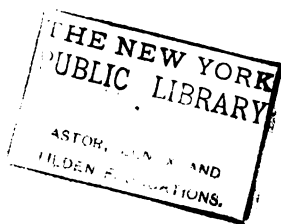
Ah! the young scamp! All the same, it is well to be merry. I would gladly recommence journeys full of such ups and downs, provided they were always crowned with equal success.



May the friends of the Missioners kindly pray for my savages, that they may become good Christians, and for me, that I may become *meek and humble of heart*.









# MISSIONS OF AFRICA.



## VICARIATE-APOSTOLIC OF BENIN.

### The Story of an old Dahomean Trooper.


We have been sent this touching letter, which the new Vicar-Apostolic of Benin lately wrote to his brother. Our readers will peruse with interest and emotion the story of the old Dahomean trooper, the history of a career so checkered and crowned with such an edifying end.

### LETTER FROM MONSEIGNEUR PELLET,

OF THE AFRICAN MISSIONS, LYONS, VICAR-APOSTOLIC OF BENIN,

To his brother, the Rev. Father STEPHEN PELLET.

Lagos, 21st January, 1896.

 Y bearers are just preparing my hammock for a journey into the interior of the Vicariate, and as I am ready, but they are not, I profit by the leisure their delay gives me to tell you about one of my good friends whom I have just lost.



In quitting this world, he left me the consolation of knowing that he died such a holy death that I feel sure he is now with Him Who has promised Heaven to upright and simple souls, to men of good will.

My friend, Joseph, was an old man. Like all his compatriots, he was ignorant of his age and made himself out a great deal older than he was in reality. If you would believe his own story, he was one hundred and sixty, but if we suppose him to be half that, we should be nearer to the truth.

Joseph was no ordinary man; he had a history and he knew well how to tell it. A Dahomean by birth, he had from an early age followed the career of arms, held in such honour in his country, and had served under Ghezo and his predecessor, whose name I have forgotten. Later on, he quitted the Dahomean army and enlisted under the banner of Kosoko, the king of Lagos, under whom he commanded a company of natives at the time of the bombardment of Lagos by the English. A few years later, he found himself in the service of the conquerors in their war against the Ashantees.

After this campaign, he retired to Lagos, the country of his adoption, and no longer thought of bearing arms, or rather, he thought of it but once more, during the recent expedition of the French into Dahomey. This second Priam longed to defend his country against the invaders, and it was with difficulty he was made to understand that if his country was to be saved, it should be by other arms than his.



Meanwhile Joseph had made friends with one of our Christians; a few years ago the old trooper fell dangerously ill, when his friend mentioned him to Father Gallaud, who found him well-disposed and at once began his instruction. Little by little, the invalid recovered his health, and it was arranged that he should come at certain hours to the Mission in order to learn the Christian Doctrine, his wife coming at the same time to be instructed by the Sisters at the convent. Both were most regular in their attendance and abandoned all their idols. We had the happiness of baptizing them together, and the following day they were married, after which ceremony they came up to the Mission to express their joy and to



thank us. In his delight, the old man said to his newly-made wife :

“—When people get married, my dear, they always dance, so let us dance for the Fathers.”

What a recreation for us !



The next day, they made their First Communion, with unmistakable signs of lively Faith and heartfelt piety, and from that time they approached the sacraments regularly and frequently. To watch them pray, did one good : it was a living sermon.

As I have said, Joseph knew how to tell his story well : he was always the true old soldier when he recounted his campaigns, reminding me of one of our granduncles, a soldier of the “Grande Armée,” who, in the winter evenings, could talk of nothing but his many battles.

Old Joseph often came of an afternoon to visit his friends, the Fathers. Sometimes the visits were not a success, for, to confess the truth, the Fathers had not always leisure to listen to his interminable stories, but at other times he amply made up for the disappointment. Amongst other things, he described for us the Dahomean method of warfare.

It was as follows : when the king took it into his head to sack a town, he sent on his emissaries, who followed each other for several days and who, while busily studying the town, announced to all the inhabitants that the Dahomean army was approaching ; that it had been seen at such a place ; than at such another ; finally, at a third spot quite close by. The townspeople were too terrified to go out and verify the news ; panic reigned everywhere.

Then arrived other emissaries, saying that the army had turned back and had gone in a particular direction ; that it was at a certain distant place ; then much farther off ; finally, that the idea of attacking the town was abandoned. When the people,

believing all was secure, gave themselves up to universal rejoicing, the Dahomean army approached through the forest by short stages and, under cover of night, surrounded the town on all sides ; towards two or three o'clock in the morning, the Dahomean soldiers, having massacred the sentinels, burst simultaneously through all the gates in the walls, uttering the war cry : Dahomey, Dahomey ! Then ensued indescribable panic and confusion and, as a rule, none dreamt of defending themselves ; all sought flight, but at each gate stood a strong detachment of Dahomeans well furnished with ropes ; the pass-word was, to bind all who sought to escape and to massacre all who should resist. Day having dawned, the town was searched for slaves, after which it was pillaged and burned.



The slaves brought to Dahomey were divided into two categories : the able-bodied, who were destined to be sold for the benefit of the king, the aged and sick who were reserved as victims to be sacrificed to the manes of former kings at the time of the great festival.

And our friend Joseph had followed this nefarious calling ; but he was always careful to say that he had never ill-treated woman or child and that he shared his meals with the slaves placed under his care.

After he had described for us, down to the minutest details, the sack of Ketou, of Okiadan, and a hundred other towns :

“ —And Abeokouta ? ” we asked.

“ Oh ! ” he answered, “ we were unfortunate there. Twice we tried unsuccessfully to take the Egbas capital and the second time we fled like frightened birds before the Egbas, who made a sortie. My companions took to flight, and while I continued firing from under cover, they made off at full speed, upon which, finding myself alone, face to face with the enemy, I escaped through the forest. My comrades were far away ; were I to return to Dahomey, I should be treated as a deserter, so I came to Lagos.”

“ But, ” he would hasten to add, “ I had not thrown away my

rifle, and the king of Lagos being at war with the English, I offered him my services. He made me *capitainou* and, with my company, I fought at the siege of Lagos. The English surrounded the town with their warships, whence they fired upon the houses, while my men and I, sheltered behind piles of wood, returned the enemy's fire."

Here Joseph would imitate the noise of the fusilade, the roaring of cannon, and the whistling of bombs, after which he continued his story. Many of his men were killed, but he still had bullets remaining and the barrel of powder was not yet empty, so the survivors continued the fusilade, in spite of the enemy's guns.

Thus the fight went on; the houses blazed on every side, women and children uttered piercing cries, the inhabitants began to fly towards Ikoyi in order to seek the shelter of the forest, when suddenly there was a blinding flash, a terrific noise, a sharp pain, and Joseph fell insensible.



When he regained consciousness, he was in the hut of one of his comrades in arms and covered with wounds. He learned that the English had quitted their gun-ships and that they had invested the town, of which they had been masters for the last three days. The barrel of powder which had furnished Joseph and his men with ammunition had exploded and wounded the brave captain and many of his comrades.



I will spare you the recital of the campaign against the Ashantees, through which Joseph served as an English soldier. Suffice to tell you that he received a glorious wound before the walls of Coomassie; that he fought so well as to be mentioned in the despatch and that the Queen of England sent him a silver medal.

This medal, his pride, he brightened up so constantly that it became day by day more brilliant, and he was in the habit also of

polishing the penny which he put in the collection plate, so that every Sunday we had a shining coin amongst the rest. We asked him why he took so much trouble.

"—Ah!" said he, "when I give a penny to a negro, I don't clean it, but I don't want to give dirty pence to God."



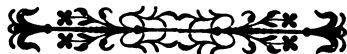
When visiting us, having wound up his story, he would become pensive :

"—Ah! if I had fallen in one of the many dangers I have run," he would say, "where should I be now? And if you, Fathers, had not come to teach us the Truth, where should I have gone to?"

Then, throwing himself on his knees and joining his hands, he would exclaim :

"—*Mo doupe l'ouro Oloroun*" (I bless the Hand of God)!

And poor old Joseph is no more! And hanging on the wall of his hut are an old firelock, a silver medal and, in the place of honour, a crucifix.



## ARCHDIOCESE OF ALGIERS.

The valiant Sisters who share with our Missioners the glorious labours of the apostolate in distant lands, occasionally sends us most interesting letters. The following account of the Algerian Chaouians will excite all the more interest in that it concerns an almost unknown people.

### THE AURES AND THE CHAOUIANS.

By a Missioner Sister of Our Lady of Africa (The White Sisters).

In Central Algeria, is it not surprising to meet with a people hidden away in the mountains and who are still as little known as are the Berber tribe of Chaouians ?

The Djebel Aures, inhabited by these mountaineers, is the great chain of the Sahara Atlas which extends between Batna and Biskra to the west and Tebessa to the east ; it comprises a series of mountain chains, the highest point of which, Djebel Chelia, attains an elevation of about 6,950 feet. It is in a large valley, situated at an altitude of 4,300 feet, that the White Sisters last year established the native hospital of Saint Augustine, close to the village of Arris and in the midst of a Berber tribe as interesting for its peculiar characteristics as curious on account of its customs, very different from those of the Arabs or even from those of other races of the same Berber origin.

The Chaouians have their own language ; it is a dialect derived from the same source as the Kabyle, but nevertheless requiring special study and all the more complicated because this language is not a written one and has not as yet either grammar or dictionary. The Missioners are at present compiling these indispensable rudiments for the study of a language, but their researches are all the more arduous on account of *talebs* (scholars) being scarce among

our mountaineers and because it is only at rare intervals that they are able to verify, with the assistance of some Cadis, the correctness of the rules they lay down and the precise meanings of words and expressions.

The Chaouians are distinguished among all the peoples of Northern Africa by their nobility and pride of character. Never ask a Chaouian to hire out his services; never try to bargain over whatever he offers to sell you. If you did, you would receive the following surprising answers:

"—I will do what you wish, but I do not want your money. If you will not give me the price I ask, take all for nothing!"



Honesty and justice are their distinguishing virtues, thievery is unknown amongst them, and a golden bracelet lost in a wood would be found there by its owner, as amongst the Normans in the days of Duke Roland. I can guarantee the truth of the following: We arrived by night at the hospital at Arris and our muleteers deposited our various packages on the high-road and went their way, without saying a word. We did not notice this, and no one thought of bringing in our baggage until the following day, when we were apprised of this singular forgetfulness. Numbers of Chaouians had passed along the road but not even the very smallest trifle had been touched.

The Chaouian is usually a monogamist and his wife has supreme authority in the family. She it is who usually keeps the common purse and commands in the household; as a mother, she is much respected and her old age is surrounded with all the attentions that would be paid to her in Christian and civilized lands. This trait is peculiarly characteristic, for I do not know any other people in Africa amongst whom it is found. As a consequence, the Chaouian women are not recluses, nor are they veiled; they go out freely, the men accompanying them, contrary to all Arab customs; moreover, accustomed as they are from infancy to go of messages and man-

age all household affairs, their outward demeanour is invariably irreproachable. Yet the morals of these people are not purer than those of their neighbours; they are said, on the contrary, to be more corrupt.



The Chaouians are most hospitable and are gentle and polished in their manners; you do not hear them disputing among themselves, but they require to be treated with the same consideration by others.

As in the days of King Solomon, they never come to visit you without bringing some presents in kind: eggs, dates, honey, gourds, grapes, but if you offer them anything in return they refuse it disdainfully: "I don't want anything; I give you this because I love you, and not that you may pay me back!"

As a matter of fact, they are all rich, that is to say, there are no poor amongst them; they are content with little, but that little they have in abundance. Their riches consist of flocks and gardens. They cultivate cereals, and each has an orchard in which are grown our French fruit trees as well as those indigenous to the soil, apricot and walnut trees mingling with pomegranates and lemon trees. Apricots, especially, are most useful to them, for they dry them as we do Argentine plums and exchange them for Biskra dates, which latter, with cheese-cakes, form their staple food.

Another of the principal riches of the country consists of the mules, which are useful in their commerce, for the Chaouians constantly barter their produce of every kind with the tribes of the Sahara. The Chaouians are, moreover, an indolent people, depending on the fertility of their soil for their articles of commerce and taking little trouble in its cultivation. Their women are more industrious than their men.



But you can only have a fair idea of the character of our dwellers in the Aures when I tell you that above all things they love a nomad life. Their villages, which are fairly well built, are most of the time deserted. In the centre of each village is a sort of fortress called the *gla*. This vast building, which invariably dominates all the houses grouped around, is erected at the common expense and is under the care of a guardian. Here each inhabitant possesses a sort of cell in which he stores his household wealth while he is absent, and thus he may travel with an easy mind as long as he likes, once he has shut the door of his dismantled house. He takes his family and his droves of mules and asses, his flocks of sheep and goats, and descends to the plains to live in tents after the patriarchal fashion. When the notion takes him to go back to his country, he has only to remove his goods out of store and refurnish his house.



It is then amongst these interesting people that the Missioner Sisters of Africa have begun their apostolate through the medium of a hospital, a work which presented both difficulties and obstacles.

The kindly reception, the cordial welcome of the Chaouians smoothed away all preliminary difficulties. Then, while elsewhere the natives only seek us according as they need our care or our charity, the Chaouins came to us simply out of curiosity to see us to chat with us, even to talk of religious matters, for these people are very pious, without being fanatical. All wear round the neck the mahometan rosary, which they recite many times a day, and not one of them would miss going out at daybreak to make their genuflexions and recite their prayers in the open air.





The Missioners had planted their tent at Arris two years before the arrival of the Nuns, and had at once begun their ministrations to the sick. Their renown spread far and wide: the Chaouians came and grouped their tents near the Fathers' dwelling in order to follow the treatment prescribed for their maladies, and in this way there were as many as eighty tents in the valley.

The Superior, surnamed by the natives *Sidi Marabout*, gained such an ascendancy over them that they regularly constituted him the umpire in their quarrels. When the hospital was built, the Sisters were installed there, and when they opened the wards to the sick they were regularly besieged for entrance. But here we found ourselves confronted by some difficulties, for these patients, better cared at home than the generality of Arabs with whom we have to deal, complained of the food: they wanted cocoa, the traditional pancakes, and not plain French rolls, rice, haricot beans.

"—I come here for your remedies, not for your food," they would say disdainfully.

They were exacting in everything, and, moreover, being accustomed to a wandering life, they could not bear to remain shut up; their independent nature could not brook discipline or rule, and they preferred coming to the dispensary to settling down in the hospital. Therefore, having seen the wards filled during the first few days, we saw them empty almost as rapidly, and we recognized that some concessions must be made if we were to retain the confidence of the people.



But the dispensary was a complete success; one grand Marabout, coming to have his wounds dressed, presented a dish of honey, with many protestations, to the Sisters:

"—I am your Father, and yours also, and the Father of all of you," pointing to each, with an expressive gesture.

Once, when on an excursion, one of the Sisters was bathing a child's eyes when a young lad brought her his mule.

"—He has sore eyes, too," said he, "please to try the remedy with him."

Laughing at the adventure, the Sister did as he asked, whereupon a man brought his steed, which had a sore on its leg, and so behold our beloved Sister transformed into a veterinary surgeon of the first class.



I cannot close my letter without speaking of our friend Fathma, wife of the *cadi* of Arris. On our arrival, she gave us a splendid reception at her house and a grand supper of decidedly local colouring. Having come to visit us, she asked to see the house, a request we complied with, and the sight of a large crucifix hung against the wall gave rise to many questions, in reply to which we spoke of *Sidna Aissa* (Our Lord Jesus Christ):

"—It is the first time anyone has spoken to me of that," she said, in admiration, "and who is *Lala Meriem*?" (the Blessed Virgin).

After several explanations about the Holy Family, we talked of other things, but Fathma wished to hear of nothing else: Our Lord was the sole object of her thoughts and questions.

Next day she again came to see us, and her first word was:

"—I have been talking of *Sidna Aissa* with the *cadi* and he told me that He was beautiful as the sun; that His mother, *Lala Miriem*, was a virgin, and that Joseph was only placed with them to provide for their daily wants."

And now, what I ask of my readers is a prayer for these poor people, for whose salvation we have come to labour.


## MISSION OF UPPER EGYPT.

In his solicitude for those Eastern Churches which are not in communion with Rome, His Holiness, Pope Leo XIII., lately addressed most paternal invitations to the Copts. It would seem that, under the inspiration of the Holy Ghost, a movement in favour of a return to re-union with the Apostolic See is becoming more and more pronounced amongst the Christians of the glorious Church of Saint Mark. The following affecting narrative is significant of this feeling and shows what progress the idea of re-union with the centre of Catholicity has already made amongst the inhabitants of Upper Egypt.

### First Communion of the Children of Minieh.

#### LETTER FROM THE REV. FATHER NOURRIT, S.J.,

MISSIONER AT MINIEH.

 HE ceremony which has just taken place here was not only remarkable on account of the number of first communicants, and the extraordinary attendance of the faithful in the Church, which had never before been so magnificently decorated, but above all on account of the fact that out of fifty communicants, forty were originally schismatics belonging to families who are still so, but who consented to allow their children to pass over to Catholicism.

This fact, important in itself, is worthy of note as a proof of the fruit borne by the schools and especially as indicative of the ever-increasingly pacific, I may even say kindly dispositions of the non-united Copts towards Catholicism. I say deignedly: *Copts*, for the other dissenters are far removed from us in the religious point of view. Our arms are held out to all; but, so far, amongst the various elements of the Christian population, the non-united Copts alone seemed inclined to respond to our advances.

This first communion, prepared for by catechism classes that continued for six months, and preceded by a retreat of three days, was made with a piety which astonished us. We never expected to see these little giddy-pates, enemies of all constraint and ardent lovers of freedom, conform so unanimously and generously to the exigencies of the rules of a retreat, and, above all, we never expected to see them thus give themselves up to the work of grace, allowing themselves to be so impregnated with it as to be transformed, for a time, at least, into little Saints Stanislaus or Louis de Gonzaga. And yet, this transformation, so unlooked for, has taken place; we have been the happy witnesses of it, and I want to tell you about it.



In the beginning, when there was question of a first communion, we hesitated somewhat; we thought only of the Catholics, but what were we to do with them? two boys and three or four girls, what was to be done with so small a number? Should we again wait till the next year, in order to have a larger number? But the year before we had already, and for the same reason, omitted the first communion. Now, we could not wait indefinitely.

It was then that one of us, truly inspired by God, proposed that we should announce in the classes that we would admit to catechism and to first communion all the Christian children who should ask to be admitted and whose parents would consent to give a written authorization. Upon this, a few came.

The catechism classes were then opened; a few rewards, wisely distributed amongst the best of our little pupils, attracted the attention of the indifferent. Each day the little catechists were seen leaving the church, one having gained a picture, sometimes a rosary, sometimes, better still, oh, joy! oh, happiness! a little cross. Candidates flocked in, and at the end of a month the number under instruction allowed us to entertain the hope of having a worthy first communion, but our hopes were still faint. Would the children continue to attend? Would not their parents

some day or other becoming distrustful, withdraw the authorization they had given? But, above all, how should we be able to induce both parents and children to accept the idea of the second conditional baptism which, in the present state of ecclesiastical discipline in Egypt, has to be imposed upon converted Copts?



Still, God aiding, all these difficulties vanished. The time for the first communion came; the retreat opened and our fifty children, boys and girls, gave themselves up unreservedly to the workings of the Holy Ghost. In the school, there was the noiseless footfall in the ranks, just as in the great college of France: prolonged and spontaneous prayers before the Blessed Sacrament; little mortifications, nothing was wanting, and at night, when in their homes, there was a perfect transformation, as we have been told on all sides. These, the saucy little town-boys, ever ready to reply with imprecations to the smallest rebuke, as is the way of the country: "cursed be thy father! may God burn down thy house! etc., etc.," such youths become suddenly thoughtful for others, respectful, kissing their parents' hands and modestly asking to be allowed to pray in silence, it was incredible! And this transformation on the children's part brought about a no less striking change in the minds of their parents.

Of this we had proof on the very day of the first communion, when these worthy schismatics came to the convent of the native Sisters in order to bring the little communicants home. The parents, still moved at the recollection of the procession of communicants, the modest bearing of the children, both boys and girls who, thanks to the care of the Sisters and the generosity of some European ladies, were all, rich and poor, as tastefully dressed as are the first communicants in France; still dazzled by the sight of the really magnificently decorated church and charmed by the recollection of the delightful singing they had listened to, all

these schismatic women, so timid, so unsophisticated, surrounded the Superior and her Nuns :

“—Sisters, may God bless you for the good you have done our daughters. You have actually transformed them, and we no longer recognize them; are they not happy! Ah! why were we not all brought up like that! Keep them in future, they are yours, make Catholics of them, Nuns, if you wish; we give them up entirely and we know that they are in good hands.”

It was really touching, and the good Sisters must at that moment have felt well rewarded for the additional trouble and fatigue they had had in preparing for the first communion.



Since then, in the visits we make amongst these families, it is our turn to listen to the chorus of blessings and we have most delightful hopes for the future.

“—All our children are yours,” they say, wherever we go; “you will bring them up and make Catholics of them. Do we not see and feel that it is you alone who are able to inspire children with piety and respect for their parents? It is only amongst you that the Spirit of the Messiah is really to be found . . . We thank you for your visit. Henceforth, we are with you in heart, and rest assured we shall yet all be Catholics.”

These, it is true, are but words, yet they are consoling. Such sentiments are not to be heard from the other dissenters, and everything leads us to hope that acts will follow words.



A providential occurrence strenghtens this confidence. The Holy Father recently completed the constitution of the Coptic hierarchy by joining to the Patriarchate already established a year ago, two bishoprics, one of which is at Minieh. The new titular, Mgr. Maximos, formerly a pupil of our University at Beyrouth (as also are his colleagues, the two other Coptic Prelates), is coming,





3. BENIN. — Right Rev. Paul Pellet and old Joseph.

B.

Lyon, Imp. A. Rey



the day after to-morrow, the 24th April, to take possession of his See. The Apostolic Administrator of the Patriarchate, Mgr. Cyrille Macaire, the new Bishop of Thebes, Mgr. Ignace, and the representative of the Holy See, Mgr. Sogaro, formerly Bishop of the Soudan, and who has come expressly for the occasion, are to instal him. Once in the country, the new Bishop will complete the work of conversion which we have begun and will firmly attach the new converts to the Coptic Catholic rite.

The other Christian pupils, boys and girls, impressed by the spectacle which they have just witnessed, and surprised and astonished to see the first communicants persevering in their sentiments of piety, are earnestly begging of us to have first communion for them also, and to begin the preparatory classes at once.!

Naturally it was my duty to place their request before the Rev. Father Superior. Alas! he has just been calculating the cost, not in fatigue (for to meet that, there is an inexhaustible treasury), but in money, prosaic money, which has always to be taken into account, even, I had nearly said, above all, in apostolic undertakings. Now he is terrified to find that this simple little family fête, entirely spiritual as it was, entirely angelical, if you will, cost him no less than £16!

Dear little angels, the clothing of their souls did not cost much, though I assure you it was exquisite; but still, to that raiment, we were obliged to add the clothing of this miserable body which, like the rest of the world, they were obliged to drag after them. Now, these sixteen pounds barely represent what had to be bought for the poorest amongst them, clothes, boots, crowns, veils, candles, and I know not how much more.

So we must have patience yet awhile; but, in the meantime, we have the happiness of seeing our new Gonzagas, the moment the bell sounds for recreation, hastening to the church in order to pray before the Blessed Sacrament. They never omit a little visit to the shrines of Saint Joseph and the Blessed Virgin, then they are off to mingle with the noisy throng outside and have a good game of hide and seek until the hour of work and prayer comes again.

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# MISSIONS OF OCEANIA.

## GILBERT ARCHIPELAGO.

### Lost at Sea for Nine Days.

Nothing could be more dramatic or more moving than the following narrative, wherein a Coadjutor-Brother of the Congregation of the Sacred Heart (Issoudun) relates the incidents of a sea-voyage which lasted nine mortal days, in place of a few hours, and during which the poor Missioner went through all the sufferings of a veritable death agony.

*Letter from a Coadjutor-Brother, Bernard LEMMENS.*

Nonouti, 9th October, 1895.

...It was Saturday, 28th September. I entered a boat in order to go and preside at the Sunday services at a place three hours' distant by sea.

The wind was not favourable. I had with me a little tobacco, a mat and a blanket, together with my mosquito-net and a dozen biscuits. In my hurry, I forgot the oars and was obliged to depend on the sail. I had to tack along shore.

At five o'clock I arrived opposite my destination, but the wind had risen, the sea was running high and it was impossible for me to make the land. By six o'clock the sun had run its course, but not so my bark, for the strong current carried me farther and farther from the shore. Sad thoughts arose in my mind and I prayed the help of Jesus, Mary, and Joseph, my holy patrons

and my Angel Guardian, but still the current drew me pitilessly towards the open sea.



I lowered the sail, and stretching myself, quite discouraged, in my boat, slept till daybreak. When I awoke, I was no longer in sight of land. I hoisted a signal of distress, for which, having nothing else, I had to use my soutane, and I once more let myself drift upon the waves. Then sea-sickness overcame me; I began to vomit violently, but there was not a drop of fresh water to rinse my mouth. I spread the sails, I invoked the Blessed Virgin aloud, and behold! the boat tacked. I directed my course towards the point where I hoped to meet with land, but when the sun sank there was as yet no land in view.

The wind was strong and the boat rapidly flew along. Thinking I perceived something in the distance, I sailed for three hours in that direction, then, fancying I had passed the island on the northern coast, I made for the south, but at midnight I saw that I had been mistaken and I changed my course northward. Towards three o'clock in the morning, I again turned south, but all in vain, and when the sun rose I could see nothing around me but the sea line against the horizon. Then I took one of my twelve biscuits, steeped it in the sea and ate it, though much against my liking, for the sea-water is not delicious, yet on the other hand, I could not eat it dry, and for forty-eight hours I had neither eaten nor drank. I then set out once more, straight for the south, for thus, thought I, I shall perhaps reach Peru, where I shall find Brother Ferdinand. I was scorched by the sun and there was not a single drop of fresh water to moisten my parching tongue.

When night fell, I still could see no shore, so I swallowed another biscuit steeped in salt-water. From time to time I slept and each time I awoke it was with a start, dreaming I was striking upon the rocks along the shore.



On Thursday, the wind had changed and I was now sure of having passed my station. The wind being favourable for returning, I again ran my course towards the north and ate a third biscuit. Shortly after, the wind dropped, and there I lay, as if I were never to stir again. It was then I began to grow sad, but taking out my *Imitation of Christ*, I read the twelfth chapter of the 1st book, and soon all sadness had disappeared and I began to sing a canticle : "It is good to sail upon the sea, so long as God is the Pilot . . ." The thought occurred to me, to try and catch some fish, whereupon I drew a nail out of a plank, bent it and attached a string with a bit of biscuit to the end. It was no sooner in the water than I saw a little fish come swimming up, my mouth watered, but he did not even bite. I next emptied out my basket, fastened a cord to it, dipped it in the sea and drew it out again ; it held a little fish about as large as a writing-pen. I swallowed it alive and cast my net again, but nothing more was caught.

Then I set to to clean out my boat, for, thought I, if a shower should come I shall be able to drink the fresh water as it falls into the barque ; but no rain fell.

Towards evening, I again saw a few fish and succeeded in catching one with my hand.

A shark swam up to the boat ; I struck him with the chain of the anchor, but that did not seem to trouble him in the least. He swam several times round the boat, then followed it, making me long to catch him, but I had no hook, and though I fastened a knife firmly to a cord, hid the point with half a biscuit and threw the whole to him, he utterly distained such prey.

Meanwhile, the daylight faded, and still no land in sight. I implored all the inhabitants of Heaven to have pity on me and to intercede for me, and I seemed to hear an inward voice which said : "the Grace of God should suffice thee." With my fingers I gathered the tears that fell from my eyes and moistened my lips.

with them, and then I thought how Jesus on the Cross also complained of thirst, but His hands were nailed upon the wood, He could not use them to gather a single tear and carry it to His Lips.



Night fell once more, and yet no land. From time to time I slept, then watched to see a fire burning on some island; nothing! At every moment I heard the flying fish drop into the sea, but not one fell into my boat. The night passed, and at sunrise I saw on all sides but the mournful horizon.

I said my morning prayers, made my meditation upon eternity and sang as follows :

“ Holding the helm with a firm grasp, the pilot braves the shock of the waves; in spite of the tempest, he strikes not upon the rock. And in like manner, thy servant, O Mary! his eyes firmly fixed on thee, holds on his way, joyous and free, and laughs, while others tremble, at the fury of the deep.”

I no longer felt hungry. I kept an anxious look-out on all sides up to mid-day, but nothing appeared. Thus disappointed, I once more steeped a biscuit in salt water, but I could scarcely swallow it, so swollen was my throat with thirst. Somewhat strengthened, however, I held the sail more firmly and steered northwards. My limbs began to tremble and I was dried up like a bit of tinder. Stretching myself in the bottom of the boat, I caught sight of a large spider and, what I say may seem incredible, yet it is true, I caught the spider and sucked it.

It appeared to me I must soon see land, but evening came and it was always the same vision, sky and water. That evening there was no supper.



Day broke, a dismal day. There was not a puff of wind and I was as if upon a glassy sea. On every side around me, there was plenty of food, for the sea in these parts is rich in fish and a multi

tude of them disported around my barque ; I commanded them to jump into me, but doubtless my faith was too feeble. I then began to think of my last hour, when suddenly the thought occurred to me to fasten my mosquito-net to a line and throw it into the sea by way of a fishing-net. I cast it in and drew it out several times, but always unsuccessfully.

The sun sank in the west and all around was the same funeral horizon. For supper, I took a few mouthfuls of seawater and again cast my net in the sea ; two most appetizing fish swam across it ! Then I prayed to Saint Peter, who had had that miraculous draught of fishes, to obtain for me even one small fish ; alas ! there was nothing in my net when I drew it forth.

I soon fell asleep and at every moment I dreamt that I saw land or that the children were bringing me food, and then I would jump up suddenly ; alas ! they were but dreams.

Still, I remembered that often, when all hope seems lost, it is then that help is nearest, and taking out my *Imitation* I read chapters xii., xv., xvii., and xviii. Strengthened and encouraged, I kept always on the look-out for land, but yet could only see that sad horizon. Again the sun went down, the night fell, and I cast my net into the sea, but all my efforts were fruitless.



Worn out with fatigue, I lay down without further thought for anything. I slept, but only for a short time. At every moment, I fancied I heard children at play ; finally, about four in the morning, I imagined I perceived some rocks, but when I drew near I found they were but clouds that rose and seemed to mock me, saying : “ die then, poor wretch ! ” and I sighed sadly : “ My God, will this never end ? ”

Once more, I steered southwards. I said my rosary, my morning prayers, and my Office, and at ten o'clock the rosary again. After that, I lost all hope ; my breathing became faint and I lay motionless ; I drank a few mouthfuls of sea-water and said to my:

self, "it is the last time I shall touch it, for it is impossible to live longer." I then began to think of my beloved mother, of my brother, my sister, and, taking a bit of paper and a pencil, wrote :

*Jesus, Mary, Joseph! I have no will but the Holy Will of God!*

My dearest Mother,

I write you my last farewell from my bier. I have been carried far away from land by the current, and now for eight days I have been seeking the shore in vain. I am at the present moment perfectly conscious, though exhausted, but the slightest increase of weakness would be enough to deprive me of my senses. I wish to die for the salvation of souls, for the glory of God and of His Blessed Mother, Mary. With all my heart I embrace you, my brother and my sister, and I will pray for you all in heaven. Do not forget me when I shall be in purgatory.

Brother Bernard P. LEMMENS,

Missioner of the Sacred Heart of Jesus.

I then wrote my mother's address and that of our Rev. Father Superior.

I prayed thus: "Now, my God, let me die!" and I began to weep. Having lain in the bottom of the boat for some time, I sat up, looked around me once more and . . . saw land in sight! I dragged myself forward in the boat.

This was two o'clock in the afternoon of Saturday.



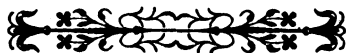
I had still a difficulty to overcome; a strong current prevented my landing. Still I turned my boat, and at six o'clock, when the sun went down, I was only five minutes distant from the shore.

Again driven back by the current, I determined to let my barque be smashed upon the rocks by the waves, so that I might thus reach the land. I made straight for the shore, but the boat turned to the right. I tried again, it veered to the left, and thus several hours were spent in futile efforts; finally, I let go the helm and said, with confidence, to my Angel Guardian: "It is you who now hold the helm." I said six *Paters*, six *Aves*, and six *Glorias* in order to gain the indulgence of the blue scapular for the relief of the souls in purgatory and to obtain through their intercession that a wave might cast me and my boat over the rocks. Suddenly, with the rapidity of lightning, a shock upset me and I thought that mast, sail, and all had fallen into the sea. I was over the rocks. This was Sunday morning, the 6th October.

I finally landed at Nonouti, though still I was three hours' distant from the station. A native brought me to our Fathers, where I was cordially welcomed and well taken care of, and where my strength gradually returned, so that at the very first opportunity I shall go back to my Blacks.



P.S.—Just as I finish my letter, the Rev. Father Richard Van de Wouver has arrived to announce my death. He has already offered three Masses for my soul, so I tell him that I shall place them out at interest and thus have a nice little treasure laid up when my last hour shall really come.







# CHRONICLE OF THE WORK.



## Letter from His Eminence, Cardinal Rampolla, Secretary of State to His Holiness.

As usual, we have sent the last volume of the *Missions Catholiques* for the year 1895, as a token of respect to the Holy Father and to their Eminences Cardinals Ledochowski and Rampolla. The Cardinal-Prefect of the Propaganda has deigned to thank us, and the following is the letter addressed to us by the Cardinal Secretary of State in the name of the Holy Father and in his own name :

“As you announced to me in your letter of the 16th March, Father Burton has sent me the two volumes of the Bulletin, *Les Missions Catholiques*, published by you last year.

“In compliance with the wish you expressed, I have presented one to the Holy Father, and His Holiness has been much gratified by this token of filial respect. His ardent desire is that the *Bulletin* may become more and more popular, and with it the great Association by which it is published. At the same time, His Holiness cordially grants the Apostolic Benediction to all who are engaged in the direction and the editing of the Work.

“Uniting my good wishes to those of the august Pontiff, I thank you cordially for the second volume which you so courteously intended for me, and with every assurance of profound esteem,

“I sign myself your Lordships’

“Very devoted servant,

“M., Cardinal RAMPOLLA.

“Rome, 21st March, 1896.”

We beg to remind our readers that we send a *specimen* number free to all who apply for it.

Address Monsieur Le Directeur des *Missions Catholiques*, 14, Rue de la Charite, Lyons.

The same address when applying to become a subscriber. The subscription is 10 francs (8s. 4d.) for France; 12 francs (10s.) for the Postal Union.

### The Feast of the Association.

In our last number, we cited a pastoral letter from his Grace, the Archbishop of Sorrento. This eminent Prelate ordained that throughout his archdiocese the two principal feasts of the Association: that of St. Francis Xavier, Patron of the Work, and the 3rd May, the anniversary of its foundation, should be celebrated with the utmost solemnity.

We are happy to say that our request was complied with, and from all parts come reports that the 3rd May was observed with unusual splendour in the various dioceses, while in Paris Mgr. Duval, of the Friars Preachers, Apostolic Delegate to Syria, celebrated a Solemn Mass at Saint Sulpice in presence of the Central Council. At Lyons, the Cathedral was too small to contain the numbers assembled to hear the discourse of the Rev. Father Ollivier. The illustrious Dominican even surpassed the anticipations of his audience, and the highest praise that we can give his discourse, apart from the superb bursts of eloquence which excited the highest admiration in his listeners, is to say that, confining itself entirely to our Association as its theme, it was a most masterly exposition of the elements which constitute it and which gave its original form to our Work.

We cordially thank all the Parish Priests for the zeal they have shown in promoting the celebration of the festival. This is one of the most powerful means of making our Association known and loved and of rendering it more and more popular.

### **Circles of Ten.**

We cannot too strongly urge upon our zealous collaborateurs the necessity of working diligently in order to spread the Circles of Ten. At the present day, the ever-increasing number of Missioners would enable us to multiply the number of Vicariates-Apostolic and of stations if our monetary resources were but to increase in like proportion.

We should therefore neglect no occasion that would enable us to balance our income and our expenses. Now, who does not perceive what considerable sums are realized by the extension of these Circles amongst the rich? To sum up, it means an annuity of one pound sterling. Well, how many good works, whose objects are less wide-spread and whose needs are less pressing, find it easy to obtain even far larger offerings! How many families, how many Christian commercial houses would gladly put down their names for this sum, if solicited to do so?

The great advantage of our Association is that its beneficence is never disputed, and that it is recognized and loved by all as the most fruitful and precious auxiliary of civilization.

### **A Request to Missioners.**

We again request that Missioners speaking languages other than French, would send us narrative accounts of their labours, their successes and their trials: we will undertake to have them translated.

The Association of the Propagation of the Faith being, like the Church, universal, the *Annals* should also treat of the Missions throughout the world.

**Catholic Missions in the XIX. Century, by Monsieur Louvet, of the Society of Foreign Missions.**

This magnificent work, which has already been honoured by a Pontifical Brief by the distinguished approbation of the Cardinals of Paris, Rodez and Autun, and of their Graces the Archbishops of Lyons and Aix, has just been accorded another most flattering distinction; it has received honourable mention from the Academy of Moral and Political Sciences.

It is a splendidly got up volume in 4mo., with red-lined pages and over 200 illustrations.

We are offering it to our Benefactors for 10 francs (paper cover), 20 francs, bound, and are happy in being thus able to give them, in an eloquent and clear summary, the glorious and heroic history of the apostolate during this century now drawing to its close.



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# NEWS OF THE MISSIONS.

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## EUROPE.

### THE FIRST SACERDOTAL ORDINATION IN NORWAY.

Monseigneur Fallize, Bishop of Elusa, and Vicar-Apostolic of Norway, has just held the first sacerdotal ordination witnessed in Christiana since the Reformation. On the same day, the Prelate celebrated his twenty-fifth anniversary in the priesthood.

Mgr. Fallize is a native of Harlingen, in the Grand Duchy of Luxembourg.

Amongst his diocesans, he numbers but 1,004 Norwegians, but then there are in his vicariate a number of German, French, and Belgian Catholics.

### THE ICELANDIC MISSION.

We have already made our readers aware of the restoration of the Icelandic Mission, over which the Sovereign Pontiff has placed Mgr. Von Euch, a splendid work, but a very difficult undertaking, especially on account of want of means.

Iceland and the Faroe Islands, the population of which is 75,000 souls, form a dependency of Denmark. In the 16th century, persecution destroyed Catholicism there and its last Bishop was beheaded towards the year 1550. There is at present but one single Catholic family in Iceland and one single Catholic in the Faroe Isles. All the Danish Mission had been able to do was to send a Priest once a year to visit these few remains of the ancient

Icelandic Church. Last year this pastoral visit was paid by the Rev. Father Sveinsson, a professor in the college of Ordrupshoj.

This Jesuit Missioner landed at Rejkjavik, the capital of Iceland, where there happened to be in port a warship charged with protecting the numerous French boats that had come to fish near the coast. The Priest exercised his sacred functions amongst the sailors, soldiers, and officers of the ship.

The country is afflicted with leprosy and we may compute the number of lepers to be over four hundred. The two Priests sent there by Mgr. Von Euch will have charge of the lepers, but the venerable Prelate does not know where to find the funds necessary for the undertaking and will have to appeal to the charity of Catholics for assistance in the name of religion and humanity. The faithful will perceive that it is their duty to assist by providing him with the necessary means, without which this good work would be impossible.

## ASIA.

### LABOURS OF THE MISSIONERS OF THE SOCIETY OF FOREIGN MISSIONS, PARIS, DURING THE YEAR 1895.

We have just received the annual report of the work done by the Missioners of the Society of Foreign Missions, Paris.

It gives us pleasure to place before our readers the preamble of this important document :

“The year which has just closed was a peculiarly trying one for many of our Missions, and it has often happened that we have anxiously asked ourselves what good fruits could the zeal of our apostolic labourers possibly produce in the midst of the trials of every kind they were obliged to endure. We had good reason to fear a sensible diminution in the number of adult baptisms and conversions from heresy; but God, who holds men and things in the hollow of His Hand, has not allowed our work, which is His own, to be arrested in its onward march.

"In spite of war, famine, cholera, and pestilence, which desolated certain vicariates; in spite of a persecution which has spread ruin through the two flourishing Missions of Western Su-tchuen and Southern Su-tchuen, the work of 1894-'95 has been productive of excellent results:

81,043 Adult Baptisms.

381 Heretics converted.

169,971 Baptisms of Pagan infants.

"Our Society counts one martyr more. On the 10th February, 1895, Monsieur Jules Verbier, Apostolic Missioner at Western Tonquin, fell at Yen-khuong (Laos), a victim to the hatred of the pagans and betrayed by a Judas, like the Divine Master.

"On the 14th August, at Phnom-penh (Cambodia), Mgr. Cordier, Titular Bishop of Gratianopolis, fell asleep in the peace of the Lord, after forty-seven years apostolic work.

"Death has also removed nineteen of our brother-Missioners, between the 1st January and the 31st December; the Missions which have been most tried were those of Western Cochinchina and Kouang-tong, each of which lost three of their labourers. Manchuria, Kouy-tcheou, and Northern Burmah lost two.

"God be praised, the number of vocations seems to keep pace with the needs of our twenty-eight Missions. At present, notwithstanding the departure of sixty-one young Priests who left Paris in the course of the year, our Community consists of two hundred and seventy-two aspirants, of whom one hundred and forty-two are at Paris, and one hundred and thirty at Bievres."

#### AN EPISODE OF THE MASSACRES AT KARPOUTH.

Monseigneur Altmayer, Apostolic Delegate, sends us the following letter which he received from Karpouth:

"It is due to the Capuchin Fathers who reside at Karpouth, in the midst of the Armenian quarters, that this quarter escaped

incendiarism and pillage. Their residence, their church, and the adjacent schools were crammed with terrified Christians. They saw death approaching, heralded by cries, uproar, the shots fired by the assailants, who already crowded the public square, the heights of the ancient citadel and the steep pathways overlooking the residence of the Fathers.

“While preparations were being made for a fierce attack, the representative of the governor made his appearance at the convent-gate; he had come to declare to the Fathers that he was powerless to guarantee their security and to invite them to withdraw elsewhere under a military escort.

“At this news a cry of despair arose from the refugees: ‘if you abandon us, we are lost.’ The poor people were right; the presence of the Missioners was their sole protection against the fierce multitude who breathed only blood and pillage, confident, as they were, of going unpunished.

“Father Adrien's reply to the Turkish envoy was: ‘we will never abandon these unfortunate people and deliver them over to be massacred; we will die sooner than desert the post confided to us by God!’

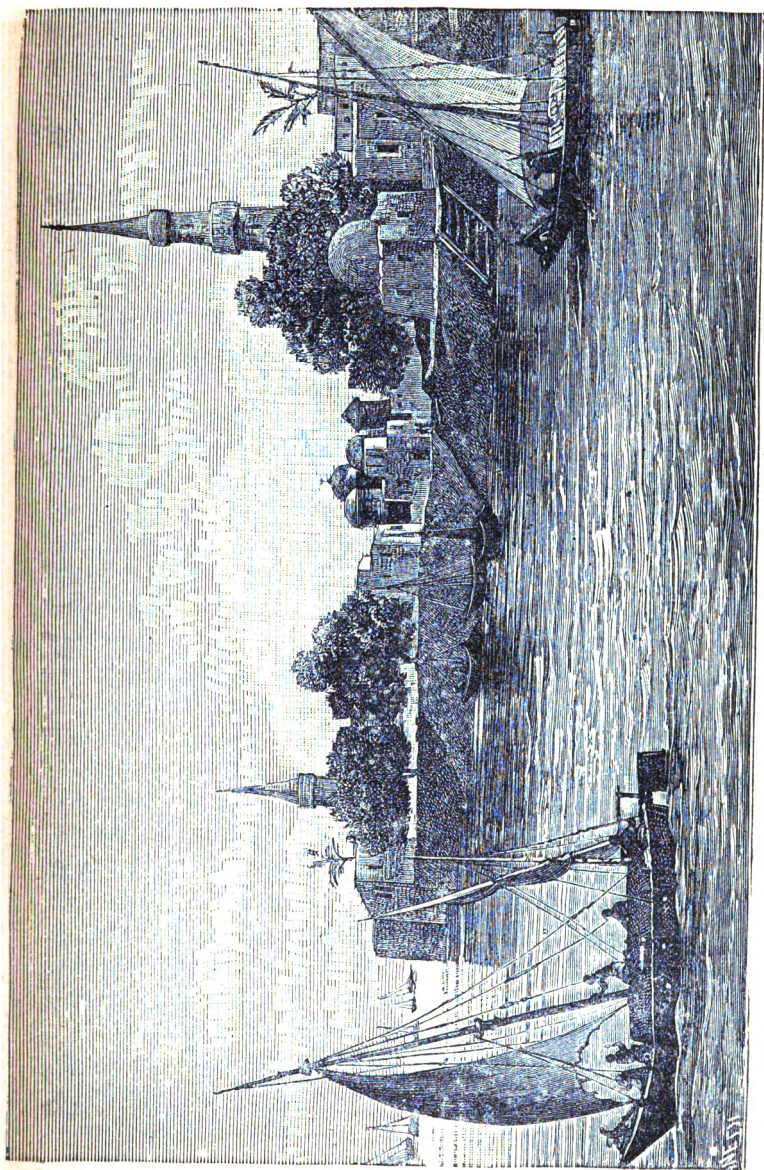
“The colonel again urged the Fathers to leave, but their refusal was no less decisive, upon which the former exclaimed:

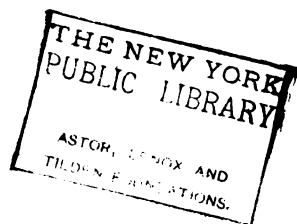
“‘As you are determined to risk your own lives for others, I take it upon myself to place you and all who are with you under protection.’

“And he kept his word, sending his troops to guard the convent, with orders forcibly to repulse the Kurds who were about to begin the attack. The latter thereupon abandoned the field of battle and fell upon the Protestant quarter, which they plundered and burned down.

“The gratitude of the Armenians for so great a mercy is being manifested by the most touching enthusiasm, and grace, working in souls already moved by terror; has led a number of families to abandon schism, looking, as they do, upon this persecution as a Divine chastisement for the opposition given by the schismatics to







the paternal appeal of the Roman Pontiff, who for years past has invited them to re-union with the Church. Since then a hundred families have had the happiness of embracing the Catholic faith."

**MURDER OF FATHER VERBIER.—A REMINISCENCE OF THE  
MASSACRES OF 1884.**

Mgr. Gendreau, Vicar-Apostolic of Western Tonquin, writes as follows :

"The year 1895 has been a year of trials, the saddest of which was the catastrophe that destroyed the unfortunate district of Laos.

"In the beginning of November, 1894, Father Verbiere, with whom I had associated Father Soubeyre, returned to Yen-Khuong, the centre of the district. He was occupied instructing the neophytes, when suddenly, without the slightest warning that could awaken his suspicions, he was struck down on the 10th February, 1895, the victim of a plot and betrayed by a Judas who had hitherto been looked upon as the truest and most devoted friend of the Missioners.

"Profiting by the absence of the catechists, who were assembled in the chapel for evening prayer, the assassins suddenly entered the apartment where the Missioner was alone and defenceless. Pierced by two bullets, he instantly fell senseless, and the assailants, believing him to be dead, sacked the whole Mission and then retired, setting fire to the place. After a while, the wounded man regained consciousness. He still had sufficient energy to drag himself out of the house but, struck at the moment by a third ball which broke his leg, he shortly afterwards expired, alone and unaided, in the middle of the night, while his companion only escaped by a miracle the bullets of the assassins.

"The murderers of Father Verbiere, convinced that they had not been recognized, fancied themselves secure from punishment, but before long six of them were discovered and brought to Thanh-Hoa,

there to suffer the penalty of their crime. At the approach of death, by a miracle of Divine Mercy which their noble victim had assuredly implored for them, they were touched by grace and converted.

"The just severity shown on this occasion by the French authorities has produced a profound effect on the inhabitants of Bas-Laos. The authors of the massacres of 1884 began to fear that they, in their turn, would be arrested, and this fear has brought about a most unlooked for result: the heads of Father Seguret and of Father Antonius were delivered up to the commandant at the military post.

"A few days later, the son of the mayor, who had buried the bodies of our two Brethren, made a fuller confession and pointed out the spot where the precious remains were hidden in the forest. According to his story, the two Missioners were seized by the band of assassins just as the former were approaching Yen-Khuong, in ignorance of its destruction and hoping to find a refuge there.

"One of them, whose description answers to that of Father Seguret, must have been horribly tortured on account of the violent hatred borne him by one of the chiefs. They must have torn the skin from off his face and inflicted a hundred agonizing wounds before cutting off the heads. The same individual also told us that some time before the Father had had his teeth dyed to cure him of the constant toothaches from which he suffered, and, as a matter of fact, one of the heads recovered has the teeth lacquered, after the Annamite fashion.

"The description of the situation of the grave and of the bones contained in it was also found to be strictly correct, and consequently the two bodies, together with the heads, have been brought to the town of Thanh-Hoa. Father Rigouin celebrated a solemn service at which all the authorities of the province were present, and after the conclusion of the prayers the venerated remains were interred in the church. If God has thus given us back the bones of our beloved Brethren, if He has thus revealed the awful torments to which they were subjected through hatred

of His Holy Name, it must be that He designs to honour their memory here on earth and perhaps also, let us hope, to render their tomb glorious."

## NEWS FROM SU-TCHUEN.

Mgr. Chatagnon, Vicar-Apostolic of Southern Su-tchuen, writes to Monsieur Laurent, Parish Priest of Cellieu :

"You are already in possession of the full details of the persecution of which we have been the victims. Thanks to the French minister, a sum (though a much smaller one than that mentioned in the journals) has been allocated to me. Will it be sufficient to build up again the ruins of this Mission and indemnify the Christian families robbed, persecuted, and whose homes were burned? As yet, I only know that I have received nothing except, according to the usual Chinese custom, mere promises.

"I have housed myself as best I can, in a wretched little booth here at Kia-Tin, while waiting until I shall be able to get a better dwelling, especially a larger one in which I can receive my Missioners. For the present, those who come to see me or to consult with me, can only enter one at a time, just as in a confessional, where there is no room for two. Now you have a picture of my episcopal residence!

"I lately went to visit the site of my former dwelling. What a pitiful sight! Not one stone upon another; one would think it had already been a hundred years in ruins: tumble-down walls, remains of tiles, bricks, broken stones. The miserable picture pained me to the heart and I had to hurry away, lest I should burst out sobbing.

"All my Missioners, or nearly all, are in the same plight as their Bishop, and already several who have thus lost everything they possessed and who were ill-lodged and ill-clothed at the beginning of winter, have fallen ill. Good Father Barry, who has been

with me since the beginning of the persecution, is lying here beside me suffering from an acute bronchitis which causes me great anxiety. His cough is heartrending ; so far, I myself have escaped with a bad cold.

"It is now we suffer most keenly. During the persecution, nerves were strung up to the highest pitch, as, in a battle, one braves death and wounds almost unconsciously ; now, our nerves are unstrung, our arms fall powerless in face of the labour to be accomplished.

"Alas ! why were we not judged worthy of the crown of martyrdom ? In return for a moment's suffering, we should now be in the eternal enjoyment of the Lord. But since God has not willed it so, may His Holy Will be done ! With St. Martin of Tours, I repeat : ' My God, if Thou still wishest to employ me in the cultivation of Thy Vineyard, may Thy Holy Will be done ; I do not refuse the work ; only aid me, for in what can I serve Thee without Thy help ? ' "

#### THE WORK OF NUNS IN JAPAN.

Sister Bernardine, a Nun at Osaka, writes from that city :

"Since the beginning of September, 1895, we have registered twenty baptisms, and many of the children who received the sacrament already enjoy the happiness of seeing God, while it will not be long before the rest follow them. This thought, their happiness, is our only consolation, our one aim : to send souls to Paradise ! But how hard the labour is and what have we not to endure in order to save one soul ! They do not come of themselves ; we must seek them, then persuade them, and often, when we fancy they are secure, they escape. Then there is nothing for it but to be resigned to the Will of God and cast the net elsewhere. So goes on the mission life. We have here plenty to occupy us, plenty to do at home ; but, seeing that the Good Shepherd leaves his ninety-nine sheep and goes in search of the hundredth that is straying, we may

well sometimes follow His example, for the strayed sheep, or rather those who have never been sheep of the Fold, are many.

“I have just been out visiting amongst the sick; I have not baptized anyone, but I prepared one poor consumptive of twenty-four years of age for baptism and his good dispositions lead me to hope that in three or four days I shall make him a child of God. This poor young man went to China during the war in order to serve as a street-carrier. He had no idea of the cold he would have to endure and he contracted this malady there. He might have recovered if he had had food and care, but his poverty is so great that his mother, whose only son he is, has borrowed a blanket to throw over him when I go to visit him. He was so delighted with the few “sapeques” which I gave him that he shed tears of joy, and, oh! if you had seen how happy he was to-day when I brought him some fruit and medicine!

“With all its industries, there are numbers in Japan a prey to dire poverty. The tourist who visits our large cities perhaps says to himself: ‘why, there are no poor in Japan.’ He is mistaken; for it is precisely in these large centres that despair and misery hide themselves, and if he would convince himself, let him visit the garrets in the poor suburbs.”

## AFRICA.

### LIFE OF CARDINAL LAVIGERIE.

We have pleasure in announcing to our readers the publication of a remarkable memoir: *Life of Cardinal Lavigerie*, by Mgr. Baunard, Rector of the Catholic Faculties, Lille. As we write these words, we are still under the impression produced on us by the reading of the Preface, and, we feel we may say without exaggeration, that the great Cardinal has had the rare privilege of finding a historian fully capable of doing him justice.

Mgr. Baunard, while lauding in the Primate of Africa those

noble qualities which render him one of the most remarkable churchmen of this century, does not confine himself simply to the work of a panegyrist. As he himself says: "this man was a man, and he had his share of the passions and imperfections of our common humanity. I have neither the power nor the wish to gloss this over; it is not for that I write; he had his own peculiar temperament, authoritative decided, domineering, imperious almost to despotism; above all things, a man formed for government; all must yield before him . . ."

In fine, we may say that the historian seems to us to have completely attained the principal, in fact, the only aim which he proposed to himself in these lines by which he ends the preface: "May this work, may this example tend to the glory of Him in Whom alone we may hope, Who survives all men and all the changes of time, and of Whom the illustrious Prelate, when dying, spoke these memorable words, which should be engraved upon the mausoleum now being raised in the Cardinal's honour at Carthage: '*I am the disciple of a Master whom it has never been possible to imprison within a tomb.*'"

#### HONOURS FOR MISSIONERS.

The Academy of Moral and Political Sciences, Paris, has, at its late distribution of prizes, divided the 15,000 francs (£600) which constitute the Audiffret prize between the Fathers of the Congregation of the Holy Ghost, represented by Mgr. Augouard, and the White Fathers, represented by Mgr. Livinhac.

The Academy wishes, by this means, to do honour to the generous and successful efforts of our Missioners and to the great results of those efforts in Central Africa.



## BANQUETS IN EQUATORIAL AFRICA.

We make the following curious extracts from one of the last letters written by the lamented Father de Deken. It treats of the national dishes of the country :

“In the matter of game, as we understand the word, we only find wood-pigeons, doves, and a few antelopes. One day, however, I had the good fortune to chance upon better : on a large tree near the border of a wood, a big monkey sat combing his beard. A cartridge soon laid him low. So heavy was he that at first I hesitated about taking him on my back ; but then I thought that, as a variety in our two invariable dishes, chicken and goat, a monkey ragout would not be a thing to despise. With few exceptions, the guests invited for the occasion did honour to the dish, which is much prized throughout Central Africa by Whites as well as Blacks. The ragout was still upon the table when there arrived, worn out by travelling, three agents just come from Europe. These gentlemen went into ecstasies over this ‘delicious hare-ragout,’ as they called it. We let them work away, so much did they enjoy it. The first who had satisfied his appetite, asked quite simply if hares were abundant in the plain. A hearty laugh was his answer, and then, to convince these gentlemen that it was a case of monkey, not hare, we had to let them see the animal’s head. One of them, his face horribly contorted, had to make a rush for the courtyard . . . He was wrong, and he will learn to like monkey yet.

“There are some really excellent dishes on which one looks at first rather dubiously. Hippopotamus, for example, is a monstrous and perfectly hideous animal, and yet his flesh is extremely good, unless, of course, there is question of too old an individual. You can easily understand that a patriarch of a hundred years might be tough, and the hippo, which is very slow of growth, must live to a great age, but the fillet of a young beast is as good as the best

beef. The feet boiled, then stewed with onions, make a dish which the negroes call *Mokoto*, and one over which every White who has tasted it raves. And why should not the flesh of the hippo be delicate? It must not be imagined that the animal feeds on reeds because he spends his days in the water; and especially it must not be supposed that he lives on fish, as was once written by a chamber naturalist. The fact is that the hippo only eats by night, when he is on land, and feeds on tender grass and the young sprouts of the underwood, just as daintily as the most graceful fawn.

"From the hippopotamus to the elephant the transition is natural, these two great animals being natives of the same countries. At the French Mission of Brazzaville, I once had the opportunity of tasting elephant's trunk, and all I can say is that if Brillat-Savarin had known of this dish he would have made the journey to Africa for the sole purpose of feasting on it. Unfortunately, its preparation is somewhat tedious. You begin by digging a pit in the earth; this pit is made red-hot by means of charcoal; the trunk is placed therein and covered with banana leaves, then a layer of sand and live coals in which the fire is kept up for twenty-four hours.

"At certain seasons, the winged white ants leave their underground retreats to go found fresh colonies under the conduct of queens, precisely as do the bees. Often and often I have seen the negroes seize these insects, pull off the wings and crunch them, just as they were. I had a fancy to taste them, and once I had done so, I never lost an opportunity of tasting them again, finding that they had somewhat the flavour of our shrimps mixed with that of the almond.

"The tail of the hideous crocodile, well boiled, then fried in butter, is not to be despised either, I speak from experience, no more than is the flesh of a large carnivorous animal called the *Zibizi*, or that of the *Pangolin*, grotesque as he looks in his scaly coat."

## NEW CHURCH AT CARTHAGE.

The Franciscan Missioner Sisters of Mary, aided by the alms of the pious Christians of Tunis, have built at Carthage a church dedicated to Saint Monica. It is built on the spot to which tradition points as that where the noble mother of Saint Augustine wept over the departure of her son after a night spent in prayer in an oratory close by; this oratory was dedicated to St. Cyprian. The architectural lines of the present edifice are in the Roman style, which harmonizes best with the brilliant hues of the African sky. His Grace the Archbishop of Carthage consecrated it on the 4th May, the feast of Saint Monica, and surrounding the Primate of Africa in the sanctuary, a veritable guard of honour, were the chaplain of the Mediterranean fleet, the military chaplain of Tunis, the Parish Priests of La Goulette and La Marsa, the professors of the great and little seminaries, while the élite of the Tunisian families crowded the nave in the suite of the wife of the Resident and the wife of General Leclerc, who occupied the place of honour.

During the ceremony, His Grace the Archbishop pronounced a touching discourse and the proceedings ended with the pronouncing of the Papal Benediction.

## AMERICA.

## CANADIAN JOURNALS.

In a recent pastoral letter the Archbishops and Bishops made a vigorous protest against certain journals. The warning not having had effect, Mgr. Fabre, Archbishop of Montreal, denounced two publications: the *Canadian Review* (*Canada-Revue*) and the *Echo from the Two Mountains* (*L'Echo des Deux-Montagnes*), and has forbidden the faithful to read them, under pain of being

refused the sacraments. The *Canadian Review* summoned Mgr. Fabre to appear before the Supreme Court. Judgment was given for the Archbishop on the ground that the Catholic Church is a regularly constituted society and that all who call themselves its subjects are bound to submit to its laws.

#### SACERDOTAL JUBILEE OF THE ARCHBISHOP OF BOSTON.

Mgr. Williams, Archbishop of Boston, who was ordained Priest at Paris in 1846, has just celebrated the fiftieth anniversary of his sacerdotal ordination with a splendour that could scarcely be surpassed. The Cardinal of Baltimore, the Apostolic Delegate, eight Archbishops and as many Bishops formed his escort. The Pope sent an autograph letter and a large gold medal struck upon the occasion of his Golden Episcopal Jubilee. He, moreover, addressed a telegram of congratulation to Mgr. Williams, which was read after the Jubilee Mass. Three thousand persons were present at the banquet, at which the Governor of the State of Massachusetts occupied a place of honour, and all parties vied with each other in proving to the venerable Prelate in what esteem and affection he is held at the close of his long and fruitful career.

Mgr. John Joseph Williams was born at Boston, 27th April, 1822. Designated Titular Bishop of Tripoli and Coadjutor to Mgr. Fitzpatrick on the 9th January, 1866, on the death of that Prelate, one month later (13th February), he became Bishop of Boston; later on, 12th February, 1875, he was raised to the Archbishopric when the See of Boston was elevated to the dignity of Metropolitan of the six dioceses of New England.

#### STATUE OF FATHER MARQUETTE IN THE CAPITAL AT WASHINGTON.

A most remarkable tribute of respect has just been paid to the memory of a Jesuit Missioner of the 17th century, Father Jacques Marquette.

At the request and at the expense of the State of Wisconsin, the statue of the celebrated apostle and explorer was solemnly inaugurated at Washington in presence of Mr Cleveland, President of the United States, and of His Eminence Cardinal Gibbons, Archbishop of Baltimore, and a number of distinguished persons.

The Missioner to whom these great honours have been paid was born at Laon in 1637 and went to Canada in 1667. Shortly after his arrival in Quebec he was sent to *Trois Rivières* to study the *Montagnais* language, a knowledge of which would greatly facilitate his learning the idioms of the various tribes he was to evangelize. On the 21st April, 1668, he left for Montreal, and going by Ottawa, the Georgian Bay, and Lake Huron, in the middle of summer he reached Saut Santa-Maria, where he founded the first European settlement in Michigan.

The following year he was sent to the Mission of *Pointe Saint-Esprit*, near Ashland. Here it was that his relations with the Illinois Indians put him in the way of that discovery which was to immortalize him. These natives, in order to come to the Mission, crossed a river three miles wide and flowing from north to south. They spoke of this to Father Marquette who, foreseeing the importance of a watercourse of such volume and at such a distance from the sea, at once formed the project of surveying it in company with Joliet, the hydrographer royal, who had just explored Lake Superior, but it was not until four years later, the 27th May, 1673, that the two pioneers embarked at Saint-Ignace (Michigan) for the memorable exploration of the great American river. Two years later, almost day for day, the valiant Missioner died in the midst of the forests of Michigan, barely thirty-six years of age and, as he had often expressed a wish it should be, deprived of all human assistance, like Saint Francis Xavier.

To this Missioner, who built the first cabin on the spot where now stands Chicago, and who was the first to be the bearer of the Glad Tidings to the savages of the Upper Mississippi, the great American Republic has just voted the highest honour which she reserves for illustrious men.



## NECROLOGY.

### MONSEIGNEUR GASNIER,

OF THE FOREIGN MISSIONS, PARIS, BISHOP OF MALACCA.

The sad news has just reached us of the death of Mgr. Gasnier, who died at Singapore, on the 7th April.

Mgr. Edward Gasnier was born in 1838, in the diocese of Angers. Leaving in 1857 for Mysore, he was designated, in 1878, Titular Bishop of Eucarpia, and Vicar-Apostolic of the Malacca Mission. He was elected Bishop of Malacca in 1888. The lamented Prelate succumbed to a malady of the heart from which he had suffered for many years.

### MONSEIGNEUR RYAN,

LAZARIST, BISHOP OF BUFFALO (UNITED STATES).

Mgr. Stephen Ryan governed the diocese of Buffalo for more than thirty years and gave most powerful support to all Catholic works during his long episcopacy.

The respected Prelate was born at Ottawa (Canada), on the 1st January, 1825.

### MONSEIGNEUR GENTET,

AUXILIARY BISHOP OF PORT-AU-PRINCE.

This Prelate, who was a native of the diocese of Nantes, was forty-eight years of age. He was consecrated Bishop on the 15th December, 1895. His health, however, had been undermined by his long sojourn in Hayti, and since the day of his consecration

he had never been able to celebrate Mass. His funeral, which took place on the 10th March, was attended by an enormous concourse of people, headed by the President of the Republic of Hayti.

## THE REV. FATHER CONSTANT DE DEKEN.

A telegram has just brought the sad news of the death of the Rev. Father de Deken, who was carried off by fever at Boma. He was but forty-four years of age and was born at Wilryck, near Antwerp, in 1852.

The Rev. Father de Deken was for several years a Missioner in China. Being sent to Ili, on the frontiers of Turkistan and Siberia, in 1883, he there founded a Mission; during the five years he remained there, he learned the Russian, Turkish, and Chinese languages, but the Rev. Father de Deken was specially celebrated for the active part he took in the exploration of Thibet undertaken by Monsieur Bonvalot and Prince Henry of Orleans, who were specially fortunate in being associated with the courageous Missioner who was acquainted with the various idioms of the troublesome Thibetian language.



## DEPARTURE OF MISSIONERS.

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Nine Missioners from the Seminary of Foreign Missions, Paris, embarked at Marseilles on the 12th April, 1896 :

Messrs. Bernard Louis Arvieu (Rhodes), for Cambodia ; Joseph Maria Mathevet (Lyons), for Mysore ; Maximus Bibert (Lyons), for Western Tonquin ; Charles Maria Gilhodes (Rhodes), for Northern Burmah ; Anthony Peter John Fourquet (Perpignan), for Kouang-tong ; Joseph Maria Caubriere (Coutances), for Manchuria ; John Francis Huguet (Moulins), for Pondicherry ; Joseph Maria Bernard (Chambery), for Southern Burmah ; Julius Victor Masseron (Saint Claude), for Western Cochinchina.

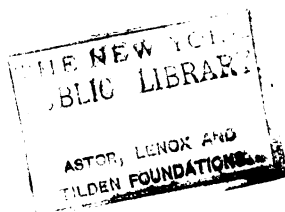


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1. Rev. James BERTHIEU, S. J., missionary at Madagascar.

B.

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# MISSIONS OF ASIA.

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## VICARIATE-APOSTOLIC OF EASTERN COCHIN-CHINA.

It will not be without feelings of emotion that our readers will accompany the pious and zealous Missioner in his journey through the Christian settlements of his district. They will there see the truly Providential resurrection of the Church of Annam from the ruin caused by the disasters of 1885; they will see strikingly verified the words of Tertullian: "the blood of martyrs is the seed of Christians." In this journey the author, it is true, has dwelt but too little upon innumerable acts of heroic devotedness that would have awakened even greater interest; but what he does not tell us, we can divine, and we bless the Providence of God that, having first called its apostles to bear trials, rewards them with the joy of witnessing the resurrection of so many Christian settlements, and we are therefore encouraged to contribute, by prayer and by weekly alms, to the triumph of the Faith.

### LETTER FROM MONSIEUR LOUIS BLAIS, OF THE SOCIETY OF FOREIGN MISSIONS, PARIS,

To his brother, the Rev. Father John Baptist BLAIS, Dominican,  
Amiens.

**Dai An.—Its Trials and its martyrs.—The Era of  
Repentance.—A new Church.—The festival.**



Y district comprises fifteen Christian settlements, old and new. In this journey, in which I invite the Benefactors of the Association of the Propagation of the

Faith to accompany me, I begin, as a matter of course, at Dai An. From its situation and its numerous Christian population, it is, as it were, the centre, the parent parish of the entire district. Pleasantly situated on a plateau approached by an easy ascent, Dai An overlooks the whole neighbourhood. The air is good and the view of the plain beneath is a charming one, while the public road passing through the settlement adds much to the pleasure of the place.

Founded in the latter years of the reign of king Minh Mang, who died in 1841, Dai Nanh has already been over sixty years in existence, but incessant persecutions were not calculated to encourage religious development, so that the progress of the place has been slow. For a long time, the Christian population did not number more than from forty to sixty, although in 1859, at the time of the edict of king Tu Duc ordering the dispersion of the Christians, they had reached a hundred. One of the good effects of the final capture of Saigon by the French in 1862 was to give a certain period of liberty to the Christians of all the provinces throughout the kingdom. Then came a season of trial, and it was a glorious time for the Church of Annam, especially for Binh Dinh, where was shed the blood of Mgr. Cuenot, head of the Mission. The Christian settlement of Dai An was re-peopled somehow or other, and in 1885 about 350 Christians found themselves once more surrounding a modest church.

All was flourishing, when there arose that unforeseen persecution which spread fire and sword throughout the land. Dai An had its share of martyrs; of its 350 Christians, some twenty succeeded in escaping, twelve apostatized, and all the rest perished by a violent death, the greater number being burned in the church. When peace was re-established, two only of these apostates refused to return to God: one of these was seized and devoured by a tiger two years ago; the other, who had become a brigand, has been arrested and at the present moment he lies in prison not knowing how long he may have his head on his shoulders. It often happens that God does await the last judgment for the exercise of His justice.



From 1885 to 1887, all the Christians of Binh Dinh who had the good fortune to escape the persecutions inhabited Qui Nhon, where alone they could live in security, protected by the French guns. After two years spent upon the narrow sandy peninsula of Qui Nhon, the Christians ventured to return to their homes, timidly at first, not knowing what welcome they should receive at the hands of the pagans. But the latter, on their side, not feeling too secure and dreading the effects of war, received them most cordially, pitying their misfortunes and protesting their own innocence, thus hoping to win them over as protectors; at least, so it was in many places. For the next two years, there was no question of conversions, both parties holding aloof, but with the year 1869 began the era of revival.

In the early part of January of that year, the Rev. Father Grangeon was sent to Dai An in charge of the district. On the 25th March following, the zealous Father baptized his first catechumens and Dai An began to rise from its ruins; from that time, conversions have been numerous, and at present there are five hundred souls in the settlement.



While busy re-peopling Dai An and the other stations with Christians, I was also turning over in my mind the building of a church large enough to hold the entire congregation on Sundays and holidays. Thank God, my project has been realized! More ambitious in my ideas than my means would allow of, I could not do all I wished; I had to curtail my plans. I dare not dream of a fine building, so I had to content myself with what was simply spacious and neat. Though the church was not quite finished at the time of his Lordships' recent visit to Dai An, he considered it

sufficiently advanced to be blessed, and the ceremony was fixed for the 9th of March.

It was a glorious day for Dai An. The weather was magnificent and from daybreak the Christians were seen arriving from all directions. At 8 o'clock the ceremony commenced. The clergy, consisting of seven Missioners, two native Priests, and some students, preceded by the acolytes, went in solemn procession to conduct the Bishop from the presbytery. The children sang their very sweetest, while the neophytes, drawn up at a little distance, awakened the echoes with their fusillades.

It was an occasion, if ever there was one, for rejoicing, and certainly there was no lack of enthusiasm and gaiety. The pagan villagers of the district also insisted on taking part in the festivities; each one brought his present, and so they had a right to share in the merrymaking.

### **From Settlement to Settlement.—From Dai An to Thanh Hoa.—Westward from Dai An.**

Let us now leave Dai An and journey from settlement to settlement, beginning in the east and ending in the west.

The most distant settlement in an easterly direction is that of Chanh Loc, situated on the summit of a hill which serves as an outpost to the mountain and whence we enjoy a boundless view. Chanh Loc was founded in the early part of 1890.

Its progress was slow. Useless to repeat here all the assaults made upon this poor little settlement, no less by the pagan dignitaries of the village, than by a miserable Christian who had, unfortunately, but too much influence. On the part of the former, there were promises, alluring, but . . . false; on the part of the latter, there were violence, abuse of authority, and scandal. Some were weakened, and, alas! I had some desertions to deplore. The timid ones were inspired with the happy thought of going away and settling at a distance.



We have still a hundred staunch Christians there, under the direction of a clever, prudent man, and they at last enjoy peace. May they one day enjoy prosperity.



Having passed through several large villages and crossed a magnificent river, we arrive at Tan Hoi, which signifies : the new parish.

Here, the Christians have never been numerous, yet, on account of its situation, it was a sort of hiding-place to which former Missioners often came for refuge. Old Cau Dieu, who was nearly a hundred years old, often told me that he had more than once extended his hospitality to Mgr. Cuenot. When the events of 1885 took place, there were sixty Christians here, but, like old sailors who can, by a glance at the horizon, foresee squalls, they were able to read the signs of approaching persecution and took flight in time. A few only remained to take care of the houses, sure of being able to escape at a moment's notice, but they lingered too long ; eleven of them fell into the hands of the persecutors and were buried alive. Within the last few years, there have been some conversions, and at the present time Tan Hoi counts one hundred and ten souls.



From Tan Hoi to Thanh Hoa, the road is not long, but it is almost impassable, for it is simply a goat-path, especially in one spot where a deep river is spanned by a bridge, to cross which requires marvellous coolness and self-possession, for there is no hand-rail.

Thanh Hoa has always been a little Christian settlement. A movement towards conversion which took place immediately before the persecution of 1885, brought the number of our neophytes up to seventy, but, too confident when the hour of danger came, they insisted on remaining in their homes and were all massacred. So

far, Thanh Hoa has not recovered this blow, but its fifty Christians are good and fervent.

We will continue our journey in a south-westerly direction, through rice-plains separated from each other by clusters of houses hidden under the banana-trees, bamboos, and arequiers. We have often to wade through the water, though, fortunately, it is the dry season; in winter, the passage is impossible. At last we arrive at Canh Han, a pretty little settlement, all embowered in verdure; through the centre of the village flows a graceful river, along the banks of which grow numbers of tall bamboos; these, meeting at a great height overhead, form, as it were, an immense arcade of foliage, magnificent in its freshness and beauty.

As a Christian settlement, Can Hanh has been at least two hundred years in existence. For a very long time, it contained only a few families, isolated in the midst of pagan villages. In the beginning of the reign of Tu Duc (1847-1883), several families settled here, but the place did not really become extensive until the years immediately preceding the disasters of 1885. At that time, a fine church had only just been erected, the Parish Priest, Father Tue, never having even celebrated Mass within its walls. This church the pagans burned, as well as all the houses of the Christians. Of the latter, but fifty, about a third of their number, had the good fortune to reach Qui Nhon, having more than once narrowly escaped death. At the present time, the settlement is again inhabited and within the last two years conversions have been numerous. I have two hundred Christians here, and there is every hope of better success in the future. But we have not been able to rebuild the church: that still remains to be done.



Let us now skirt the mountain by the Cham Tower, known to the French by the name of the Golden Tower, and we reach the Christian settlement of Xuan Dieu.

In the month of September last, I here baptized seventy neophytes who have already given proof of their fervour. They

remained deaf to the supplications, followed by the threats of the chief men of the village, who were irritated at the idea that they should soon see a house of prayer erected in proximity to their pagodas. They invented calumnies and carried their complaints to the mandarin, accusing the neophytes of I know not what misdeeds. I was made aware of the matter by this dignatory, and, divining the stratagem, I urged him to hold an inquiry. The inquiry ended, I awaited judgment, but in vain. Meeting the mandarin by chance one day, I told him how impatient I was to have the matter settled. That was six months ago, and...I am still waiting. Had the Christians been guilty, judgment would have been pronounced much more quickly ... These pagan village dignatories appear now to accept us as a matter of course and are quite civil, but they are not in the least in sympathy with us.



At last, we reach the Christian village of Kieu-Dong, deservedly reputed as the best producer of Annamite hats. The way is not long and is shaded by great hedges of bamboo. Founded in 1880, Kieu-Dong, from its very beginning, made rapid and brilliant progress, and previous to the events of 1885 some 250 Christians had gathered around it.

In this parish, the massacre, perpetrated by bitter enemies of the name of Christian, was peculiarly horrible. Five families alone reached Qui Nhon; all the others fell into the hands of veritable butchers who took a pleasure in insulting their victims and prolonging their tortures. On their return from Qui Nhon, in 1887, the survivors, still terrified at the recollection of what they had heard of the fearful sufferings inflicted on their relatives and friends two years before, dared not return to their homes and thought it more prudent to settle in the neighbouring Christian villages. It was only in the beginning of 1889 that they returned and took possession of their gardens and fields. In spite of all this blood so cruelly shed, or I should rather say, because of it, it was at

Kieu-Dong that, in 1889, the first conversions took place and others rapidly followed, so that now the Christian population has again reached its former number : about 250 souls.



Continuing in a northerly direction, we at first follow a carriage-road running through the centre of a bamboo forest. Then comes a plain laid out in rice-fields, at the extremity of which rises a chain of mountains forming the northern boundary of my district ; the view is open, the site picturesque, and, looking attentively, we see a thatched roof away in the distance : it is the church of Van Son.

Somewhat superior to the ordinary dwellinghouses by its size and mode of construction, it is decidedly the finest edifice (in regard to churches) that I possess throughout my fourteen Christian centres. I only wish the other stations had as good ; considering my modest resources, I can desire no better.

Founded in 1881, Van Son's early career was peaceful, but slow, and in 1885 there were as yet but sixty Christians there ; these were, for the most part, either pitilessly massacred or burned. Three families alone escaped to Qui-Nhon. A few youths, having for fifteen days led in the mountains a life like that of the Ancho rites of the Thebaide, succumbed to the temptation to apostatize and thus saved their lives, but they have all since returned to God.



We follow the mountains westward ; if the road is bad, the landscape is charming, though, looking closely, we can here and there see tracks of the tiger's paws. But what matter ; during the daytime, the terrible beast is fast asleep in its lair.

Here we are at An-Duoc, a delightful spot, rendered still more agreeable by the simplicity of manners of its inhabitants.

Established in 1880, this settlement saw its inhabitants increase

from the very beginning, as if by enchantment. Some troubles raised by the Annamite authorities in 1883, had the effect desired by the mandarins; they paralyzed the movement towards conversion (without, however, destroying it), and, at the epoch of the events of 1885, An-Duoc had reached the number of 400 souls.

Once the persecution had broken out, there was a general headlong flight; some, seeking the protection of relatives, neighbours, or friends, were pitilessly handed over to the executioners by their very kin. Horrible to relate, a brother was sold by a brother!!! Many others, who had taken refuge in the neighbouring mountain, had less to fear from the teeth of the wild beasts than from the sword of their persecutors. Numbers were discovered and had to sacrifice their lives; three families only, and as if by a miracle, succeeded in reaching Qui-Nhon. Still, about a hundred of those who sought shelter in the mountain thickets contrived, by constant watchfulness, to escape from the pursuers. After some weeks, pressed by hunger, they ventured to quit their retreat, seeking out, here and there, a friendly face that would look compassionately on their misfortunes, their houses having been burned and all their goods stolen. Little by little, they ventured forth; but, alas! worn out by privations, trembling with fright, too easily convinced by those pagans who declared that it was all over with the Christian religion in Annam, they fell back into their pagan customs. In 1887, on the return of the three Christian families from Qui-Nhon, the first care of the latter, ever faithful to their religion, was to beg their erring brothers to return to God. Vain efforts! How shall I tell it! A few months after, on account of some slight quarrel, these apostates were very near becoming murderers, so true is it that from all time, now, as in the days of the emperor Julian, apostasy hardens the heart and changes lambs into wolves.

Nevertheless, during the years 1889, 1890, and 1891, some of the pagan villagers who were less timid than others, ventured to implore that they might be received into the Fold, and before long a little church arose from the ruins wrought by persecution: the Cross had conquered. And this Cross, was it to be voiceless in the

ears of those apostates who daily saw it shining above them? Would its language not appeal to them, and would their hearts remain hardened? No. In the month of March, 1892, nearly every one of these stray sheep returned to the Fold and now there are scarcely five recalcitrants. Of late years, I have also had the consolation of admitting a certain number of catechumens to the sacrament of baptism, so that to-day we have 220 Christians in An-Duoc, a little centre of Christianity which fills me with satisfaction, on account of its fidelity and good dispositions.



The mandarins' road passes not far from Kieu-An, so let us direct our steps that way. On the opposite hill, rising above a sandy plain through the centre of which runs a little stream (a great lake during the rainy season), we can see the Christian village of Tan-Hoa, the most westerly settlement of my district.

From the very date of its foundation on the 1st April, 1892, there have been many conversions here, and at the present time I have the consolation of numbering the Christians at one hundred and eighty. In order that they might form a friendly community, I have purchased a large plot of waste land in the centre of which I have built a house that serves as a church, and twenty families have already settled in the neighbourhood.

**The Mission Seminary.—The soil of Annam rendered fruitful by its martyrs.—My catechumens.—The future and its hopes.**

In telling of this Missionary work, its happy transformations and new foundations, I must not omit to mention the Mission Seminary, established two years ago at Dai-An, a spot to me very dear and precious. The good example of the pupils and, above all, the presence of several of our Missioners, inspire confidence in my

neophytes, for whom this seminary is a living sermon, reminding them of their duties as Christians and confirming them in their religious sentiments.



We have now made the tour of my principal foundations. The district of Dai-An at present comprises eight old established centres, and seven others, recently founded. Previous to the massacres of 1885, there were 1,500 Christians; in 1889, the year in which conversions again began, there were 200 survivors: the Christian population at the present day has reached the consoling number of 2,400! These are the fruits of seven years apostolate.

How did our neophytes bear themselves when brought face to face with torture in 1885? Was their bearing noble, their death generous? There is not the slightest doubt that our Christians fell gloriously as Confessors of the Faith. Had it been otherwise, an apostate, accursed blood would have angered God; the soil of Annam would have become sterile and the miracles of conversion could never have been renewed. No. The blood of our Christians, which flowed in torrents, was pure. This corner of the earth which I inhabit has found favour in the Eyes of the Almighty; He has loved it, and He loves it still, for petitions to be received within the fold are many, and will draw down upon it treasures of grace.

It is delightful to see so many conversions, but the great thing is that these numerous neophytes are good Christians.

A few words more as to their worth, in order to conclude this too lengthy epistle.



Faith is frequently compared to a tree. The tree is small and fragile, before becoming tall and strong; its roots are weak until after they have struck deep. It is the same with faith in the heart

of the newly-made Christian. The first fervour of the neophyte, that of the day of his baptism, loses its intensity, little by little. This good adult, having made his solemn promises, believes himself invincible to evil. But by and by nature, weary of submitting to an unaccustomed yoke, breaks forth with all its perverse instincts. As there are differences of soil, so are there different hearts ; in a valiant heart, the germ of faith grows and strengthens rapidly ; it is quickly chilled and soon perishes in the feeble, vicious heart. Now, I can fearlessly assert that with a few very rare exceptions, my neophytes are well disposed. I have been six years amongst them. Their eagerness to be instructed, their perseverance in learning the prayers, their good behaviour in church, their exactitude in assisting at the holy Mass on Sundays and festivals, and, above all, the fidelity of very many of them in frequently approaching the sacraments, all this affords good ground for judging most favourably of the dispositions by which they are animated.



True, here, as elsewhere, there are sometimes catechumens who, in their desire to be converted, are influenced by human motives, motives of self-interest. But, to be sure, the same thing happened in the time of St. Cyril of Jerusalem : " what matters the bait " said this great Doctor, cited by Father Launay, in the *History of the Society of Foreign Missions* ; " what matters the bait ? It is Jesus who sets it, that He may take you in His net and draw you into His boat." But, as his instruction advances, the catechumen learns to murmur the holy names, his eye discovers new horizons, his intelligence grows clearer, his heart is won. In the beginning, he had only human interests in view ; now, it is God whom he would adore, it is heaven he would gain. His will is taken prisoner, and, on his bended knees renouncing the past, he begs for the sacrament of regeneration. If this well-disposed neophyte lives under the staff of a pastor who watches over him, perfects his



instruction, reminds him of his religious duties and helps him to fulfil them, it will not be long before he is an excellent Christian.

Whatever may be the motive which now and again causes pagans to decide upon embracing our holy religion, one thing is certain, and that is, it is not the bait of money that attracts them. The district of Dai-An is poor, too poor, indeed, and what can my small means do in face of so many works to be kept up!

After baptism, I give each neophyte a rosary and a little cross, then send them home, with a few words of encouragement. And that is all. This would be the moment, if ever, to show a little generosity, and there are some poor families in particular who excite my compassion. How I wish I could help them! Alas! with me, heart and hand are very often at variance.



Another consideration. The Annamite delights in exterior splendour: the pagan is proud of his pretty pagoda, the Christian of his beautiful church. At Dai-An, we are still in poverty! In truth, my humble churches have nothing in them to flatter the self-love of my Christians. Having nothing attractive about their exterior, they make but a sorry figure near the pagodas, and as for the interior, there is not an attempt at decoration; the altar consists of two or three planks resting upon trestles, with a cross, and from two to four little wooden candlesticks. There is no question of statue or Way of the Cross. It would, doubtless, be out of place to have our churches too magnificent, but it would at least be well that they should have something of a better appearance.

Come what will, I shall still go on working zealously. If I have not the means of raising, to the glory of the Great God whom we adore, temples more worthy of Him, I can at least raise beautiful spiritual temples, and this is my greatest consolation.

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# MISSIONS OF AFRICA.

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## VICARIATE-APOSTOLIC OF MADAGASCAR.

### **Murder of the Rev. Father Berthieu, S.J.**

The splendid and flourishing Mission of Madagascar has just been cruelly tried through the murder of one of its Missioners. The following is the official letter in which the Colonial Minister announced this sad news to the Rev. Father Camboue, Burser of the Mission.

"I have the honour of making known to you that I have just received intelligence from the Resident-General of Madagascar of the death of Monsieur Berthieu, Parish Priest of Ambatomainity, who, although under the protection of a company of fusiliers, was seized and killed by the rebels. As soon as the Department shall have further details, I will not fail to send them on to you. . .

"I beg that you will express my feelings of regret to the relatives of this apostle who has valiantly fallen at his post.

*"Signed : Andre LEBON."*

Up to the time of going to press, the final details as to the circumstances attending the death of the Father have not reached us. All we know, from a despatch sent by Mgr. Cazet, is, that the Missioner died a true martyr's death.

The following are extracts from the account given by a Malgache ; they explain the circumstances under which the Father was made prisoner.

**Account given by the Malgache of the carrying off of  
the Rev. Father Berthieu by the Northern rebels.**

Tananarive, 10th June, 1896.

**I**T was on Sunday, 7th June, towards 8 o'clock in the morning, that Colonel Combes arrived at Ambatomainity. He at once went to Father Berthieu's and spoke with him a moment. After this conversation, the Father told his people that the colonel's orders were peremptory and that all the inhabitants of the town must repair to Tananarive. The colonel asked for twenty bearers; then all set out.

The humbler classes were forbidden to precede the soldiers; they were to bring up the reere.

When the advanced guard reached the outskirts of Talata, they were attacked by the rebels, who were repulsed, and the march was continued.

But while one party of the rebels were fighting with the soldiers, another party threw themselves upon the crowd in the reere and opened fire upon them, upon which a general flight took place. Now, Father Berthieu was with those in the reere. Not being able to advance, on account of the enemy, he sought refuge with a part of his flock at Ambohibemasoandro, to the north-east.

When the last of those who escaped joined the army, captain Staub asked them where was Father Berthieu. They answered, that he had fallen into the hands of the rebels, upon which colonel Combes, addressing the governors of Ambatomainity and Andrainarivo:

“—Go and seek your Father, for it was you whom he loved, and if you do not find him, I will have you beheaded to-morrow.”

The chiefs of the two villages chose fifty men to go with two soldiers in quest of Father Berthieu. Having marched for three

quarters of an hour, these fifty envoys met some soldiers who asked them where they were going :

“—We are going,” they said, “to look for the Father.”

“—You had better turn back,” answered the soldiers, “for there are crowds of rebels at Talata, and they will kill you.”

They therefore returned to Ambohitrabiby.

On Monday, a hundred men were again sent out. These, having arrived to the north of Talata, saw such a number of rebels that they dared not advance and they likewise returned.

On Tuesday, 9th June, at 11 o'clock, a.m., there came to Tananarive two Christians who had followed the Father as far as Ambohibemasoandro.

This is what they told us :

“—The inhabitants gave Father Berthieu and us a hearty welcome. The next day, Wednesday, all was calm. But, towards 3 o'clock, the rebels suddenly appeared :

“—Where is the stranger ? Where is the stranger ?” cried they.

“—Frightened, all the people tried to hide themselves ; as for us two, “continued the narrator, “we threw ourselves into a rice pit, where we lay unseen. Later on, we heard a woman lamenting and crying :

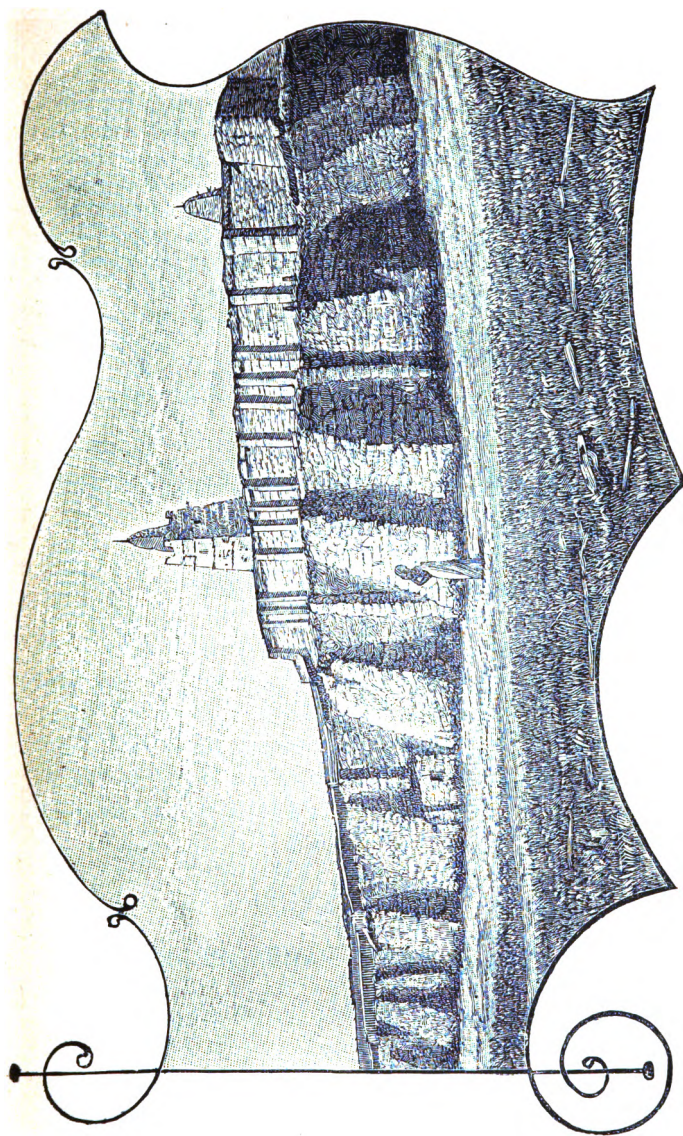
“—The White man has been killed ! and the soldiers will come and destroy our town ! Oh ! but we are unfortunate ! ”

“We left our hiding-place by night, and we have come to tell you all.”

After hearing this account, we were still asking ourselves had Father Berthieu been killed or was he yet living when, three hours later, the Father's servant, who had also escaped, arrived. He told us that near the city gate the rebels stopped the Missioner's horse and despatched it with the blow of a hatchet. That done, they turned their attention to the Father ; they struck him on the forehead with a cutlass and separated him from his Christians. They then deliberated amongst themselves, some wishing to kill him, others opposing the murder. Finally, they decided to bring him eastwards.

Here the narrative ends, but the Father's death is certain.

The Rev. Father Berthieu was born in 1845, and he entered the Society of Jesus, 1864.



Томбукту. — Great mosque.

B.

Lyon, imp. A. Rey

exclusively marabouts, as they generally have some civil or judicial post which places them above want, and they mingle more familiarly amongst the people. Although mingling constantly with the Arab tribes, they are less prejudiced against the Whites, because of the saying universal throughout the Soudan, that "from the North comes the light." The Arabs, indeed, are not slow in relating the wonders of northern civilization, while reserving to themselves a good part of its glory; they do not say: "the ships of the Christians, their railways, their telegraphs, their buildings, their arms," but "the ships belonging to us, coast dwellers, our commerce, our industry." One would say they have manufactured all the merchandize they carry, that science no longer holds back her secrets from them, and they look with compassion on the primitive arts of the Soudan. From this monopoly there results at least the consequence that they do not represent us as infidels endowed with an inventive genius, but as beings eternally abandoned to Divine wrath.

They have identified themselves with us as far as our productions go, as for the rest, they have not sought to lower us (as they have done in the North), because the circumstances of the case did not require it.

If there are less absurd and odious customs than in the Sahara, for example, the strong prejudices of Islam are flourishing. At every moment we meet them, in our most intimate conversations with upright men; they question us as to our religion, its laws, its vitality in our European countries, upon the laws of Christian marriage, etc....Then, with the utmost sincerity they exclaim: "How beautiful that is! how just! we did not know, we were completely ignorant of the fact that your morals were so pure, your views so lofty." I should not be surprised if there were many conversions amongst this class in the near future; they are all very respectful, very courteous, and show a real interest in whatever concerns Christianity.



But one would think I was indulging in an exaggerated optimism if I did not recognize some faults in these distinguished personages : to a very great degree, they have the prejudices of caste and are inclined to be pharasaical.

Our kindness to the unfortunate has on more than one occasion annoyed them with us, but, of course, we took no notice of this. They would probably hold us in higher estimation if we devoted ourselves more to them and if we were not at the service of all who presented themselves. They frequently come to sit with us in the dispensary and would like us to give up all our time to them, without troubling ourselves about the sick who ask our help. We, on the contrary, think with the apostle that our duty is to evangelize the poor, and we invite in those who, in respectful fear, remain at the door. Then the sight of loathsome sores fills them with a disgust that they do not try to hide, and sometimes they take their leave, politely but hurriedly. The inconvenience of their visits goes still further; one sick man dare not present himself so long as *Sidi* so and so is still in the house, and in any case, all private intercourse is impossible: we must attend to the body, without one word for the soul, one word of compassion or encouragement.

Then, these gentlemen addressed their own remarks to the patients: one was too hippish, another was tormenting and came too often, a third did not deserve to have any interest taken in him, all this with the avowed intention of showing us what these rascally blacks are, and of putting us on our guard against ill-placed pity. A blunt refusal to accept this well-meant patronage would have been ill-advised; we were obliged to have recourse to stratagems. The first was, not to pay the smallest attention to this well-meant advice; the second, to weary our advisers and so get rid of them. A mis-directed discharge from the syringe would

thoroughly drench the *boubou* or feet of the visitor, then at once followed a thousand excuses and a well assumed appearance of confusion at such excessive awkwardness.



Before long, our troublesome friends drew off and paid their visits in the proper place, coming to chat with us no longer at the dispensary, but at the house. The above proceeding and its object did not escape them, however, but they took their part in thorough good-humour. One of them, a really excellent man, was an especial trouble to me, seeing that he was himself a doctor and that his former patients dreaded meeting him at the Mission. One day, when he had been thus classically sprinkled and that I asked, with all sincerity, to be excused, he answered frankly :

“—Oh, that is quite understood. When we come to see you, we must expect that and be resigned to it. Well, as far as I am concerned, I would rather put up with a little water and remain with you ; and yet, you have injured me considerably, for I was making money by the sick, but now they all come here, where it costs them nothing. However, I bear you no grudge : on the contrary, seeing that you do it for the love of God, and seeing also that you have more medicaments than I have, and that you know many things of which I am ignorant, I prefer to bring my patients to you. I am rich enough without them. They will be the better of it here, and you will be the richer of it hereafter.”

And he kept his word.

Such of our friends as persist in coming, have fallen into the ways of the house and now encourage the poor who hesitate to cross the threshold :

“Come in, don't be afraid. Here, as in the presence of God, all are equal ; if the Sultan even should come, he should wait for his turn.”



## II.

## The middle classes and the illiterate.

A far more difficult class to deal with is the middle class, the young *tolba*, the ignorant rich. It is here we find Islamism in the full bloom of its pride and absurd self-sufficiency. What pests are these people, so puffed up with self-importance and their smattering of knowledge, disdain and despising all the world! What attracts them at first to us is curiosity and a desire to prove us in the wrong, to show us up as liars or as being ignorant as themselves. Believing themselves to be very clever, they hoped to find us useful as butts for their wit. Still, they have always been fairly polite, though we could feel their motive behind all their politeness. They used to come in groups, affecting a serious expression of countenance or giving themselves a slightly free-and-easy air of good fellowship. The wittiest amongst them would be selected as spokesman, to pose timidly some question to which we were supposed to give a ridiculously ignorant reply. The trial did not last long. A few nails hit straight on the head, it might be even a little lesson on Arabian grammar, [given *en passant*, one or two hints as to where the door was, proved quite enough to extinguish their longing to laugh and silenced their noisy cackling, and they now salute us very respectfully from a distance. Let us hope that age and the grace of God will give them sense, but there will be a thick crust of pride to pierce first.

Amongst those high caste mussulmans in whom reason has not triumphed over the prejudices of sect, pride, not fanaticism, is the greatest evil. Do you know what their opinion of us is? Listen to their reasoning:

“The Missioners certainly practise charity most disinterestedly; but they are poor infidels of whom God makes use to bestow benefits upon His chosen ones, the followers of Islam. Their merit is not that of being benefactors, but that they exercise beneficence towards the mussulmans. It may be that this contact with the

*believers* shows them to be predestined to eternal salvation, but God has not deigned to enlighten them fully, and they continue to grope about in their errors, in spite of the truth that is staring them in the face."

It is thus the true mussulmans appraise us, but I must add that they are not in the majority in Timbuctoo.

### III.

#### The humbler classes.—Further interesting details.— Various types.

The most numerous and, from our point of view, the most interesting class is that of the poor, the afflicted, the captives. All these latter have no time for study; the entire profit Islamism has from them, is to sell them amulets. Now, the more ignorant they are, the more easy it is to trade on them. They know that the orthodox thing is, to believe in God and His prophet. This much their master has taught them, that his house may not be defiled by the presence of infidels, but this is the extent of their education. The women, especially, are in an extraordinary state of ignorance. It is customary in the Soudan for women to pray as men do, and they make the regulation prostrations more or less correctly, but do not know the most elementary form of prayer, the famous *la ilah illa Allah* included, the signification of which, especially, is a complete mystery to them. We have often questioned them as to the fundamental dogmas of their religion:

"—Do you know Mohamet?"

"—There is no one in the village who does not know him."

"—How many Gods are there? one or several?"

"—I do not know."

"—Do you know what becomes of man after death? where he goes, where God places him?"

"—No one has ever spoken of that to me."

"—Do you know that man is composed of a body and soul?"

"—I never heard anything about it."

"—Do you pray?"

"—Yes, at such and such hours."

"—What do you do when you pray; to whom is your prayer addressed? What is the meaning of it? What is its aim? What good will it obtain for you?"

"—We must pray so many *rekaas* at each hour towards the Kibla."

"—And what is the Kibla, what does it mean? Towards what do you turn? Why do you turn in this direction in order to pray?"

"—We have been taught to do so. We do not know why."

A hundred times have we received these answers from sensible and foolish alike. They had been told to act thus, under pain of being mere vile animals, and they never dreamt of seeking further.



But then, what an awakening for upright souls when they are shown the real end of prayer; the homage due to God, Creator, Sovereign Master and Judge of all men, the petition for pardon of voluntary offences; for strength to overcome the weaknesses and for aid in all the necessities of body and soul. For these people, it is a revelation that astounds and attracts them by its conformity to the aspirations of nature. Here is the real apostolate that awaits the Missioner in Timbuctoo; here, evidently, are those whom the Gospel will first reach, the poor and the lowly; but they are the many.

Doubtless, all will not be sublime and heroic souls; such have ever been the rare exceptions. Are they any worse than the pagans of the early centuries of Christianity? It is scarcely possible. There are plenty of souls willing to receive the truths of Christianity, and this is all the Missioner wants to encourage him to devote himself to them, to win them by charity, to place himself in direct

communication with them through the study of their language and their sorrows.

As regards their condition as captives, Saint Paul found means of evangelizing the slaves of Greece and Rome; there is little doubt but that, with the protection of France, the Missioners will receive the same toleration as that enjoyed by the Apostles under the Emperors. Now, in the region of Timbuctoo the situation is notoriously worse than in any other part of the Soudan, and this is enough to give the strongest hopes of success from the labours of the evangelical labourers in this beautiful country, where the greater number of the mussulmans are no better instructed in their religion than are the captives of Timbuctoo: it will be a happy surprise for them when they learn that they are not really mussulmans at all.

How can I give you some idea of those confided to our charge? When one has never been amongst captives (elsewhere called slaves), one is apt to form various notions of them on the faith of writers.

In the first place, we have the poetic type of slave who mourns his native hut, the lympid stream whose pure waters slacked his thirst, the loving home-life from which a cruel hand has snatched him; this slave breathes forth his grief in strophes à la Lamartine, accompanying himself on the lyre as he sings, or at least repeats the refrain on a shepherd's pipe; he always dies at the age of twenty, of home-sickness and decline. This poem is a mixture of idyl and elegy, very touching, certainly, but, unfortunately, it has neither rhyme nor reason.

We likewise find in books the ferocious type: the slave, maddened by resentment and bitterness, who revenges the injustice of his lot upon all who cross his path; the wild beast, who must be subdued and terrorized, lest he should devour his captors; the slave, assassin, poisoner, etc., who brings all sorts of calamities upon his master's household. This type has been created for the purpose of the sensational novel, the scene of which is laid in distant lands.

More, according to the present day taste, is the good negro, commonplace, but straightforward, simple, and devoted to his master

who, in return, treats him like a big child, the friend of the house, I was going to say, like a faithful watchdog. He has generally saved the life of the only son and heir by lodging an arrow straight in the eye of an enormous serpent which was just raising itself from the grass to devour the innocent. This latter type we must deplore the loss of, but still, he is another imaginary personage.



To speak frankly, whatever may be the charm that attracts us towards these ideal creatures, it is better at once to recognize that our captives are just like other men, a mixture of good and bad qualities, a mixture that is not always a happy one, for the simple reason that the bad qualities often predominate over the good. And how can we expect that it should be otherwise? If they wrong their masters, they shall be punished: this is all the morality that is taught them. Therefore, the words of St. Paul: *ad oculum servientes* is the general character, a rule so general that it is but proved by the rare exceptions. Their whole endeavour is to do as little work as they possibly can, to try and escape the control of the master and to deceive him by every means in their power; they are, therefore, liars, thieves, idlers, etc., according as it suits them. Not to flatter ourselves too much, we must admit that these tendencies are common to human nature and that we must not attribute them solely to captives or to the coloured race. Our poor captives, then, are simply men, more or less gifted by nature, the victims of their social condition, and all the more deserving of interest in the sight of Christians because of their being, through no fault of their own, a prey to more spiritual and temporal sufferings.

No, say what one will, they are neither brutes nor demons, and, degraded as they often are, we have but to scratch their thick outer skin to find all the features of the man made to God's likeness. Infidelity is not man's true visage, it is but a mask behind which his real physiognomy is hidden.



The most intensely consoling part the Missioner is called upon to play, is that of winning the confidence of these unhappy beings so as to enable him to tear away the mask of the demon, to reveal the face of the man redeemed by the Blood of Jesus Christ and direct his glance towards heaven ; with this view, they must be instructed as to the end for which they were created, eternal life, and they must be given desires above earthly things and hopes that will enable them to struggle against their degraded nature. And what could be better calculated to regenerate them, even humanly speaking !

Paganism itself understood this :

*Os homini sublime dedit cælumque tueri*

*Jussit et erectos ad sidera tollere vultus.*

Again I repeat, our savages are no worse than the cultured pagans of imperial Rome, and Christianity has lost nothing of its power, nor has the grace of God.



## VICARIATE-APOSTOLIC OF FRENCH CONGO.

A future native Priest, Father Massenza, of French Congo, sends to a pious benefactress of the Mission the story of his life. It is written at Loango. The touching narrative, kindly entrusted to us by Madame Carrie, of the Congregation of the Holy Ghost, will be interesting to our readers.

## LETTER FROM FATHER MASSENZA.

Born at Kimossi, a large village in the interior of the Belgian Congo, I lost my parents while I was yet quite young. The king, who was a perfect tyrant, followed the calling of a slave-merchant. One day, his emissaries came to our house and seized my mother, whom they carried off into slavery, along with my youngest brother, who was still an infant in arms. I never saw them again. I had now no one left but a brother, five or six years older than myself. He was strong and able to work, and the king seeing this, my last support was taken away. My brother was carried off, as my mother had been, and I was left destitute.

By the very fact of being without a protector, I became the slave of the king; he gave me up to a cruel master who ill-treated me from morning till night, though he fed me well, because he intended me for the slave market.

Next, I passed into the hands of a new master who was poor, but kind.

"—You are perishing with hunger here," he said to me one day, "go to the end of the village; you will meet four men who will give you something to eat; they have bananas, manioc, and *chicouanga*."

I did not wait to be told twice and fell blindfold into the net. Without knowing anything about it, I had been sold, and my master, more tender-hearted than others, had thought it better to

give me up thus, and without saying a word of my fate to me, in order to spare me the pain of parting.

When I reached the place to which I had been sent, I was seized and carried off into the depths of a wood. I walked on for some time, but, seeing that the journey was not coming to an end, I suspected a trick and determined to escape. Unfortunately, my short legs prevented me from succeeding; I was soon caught by my wicked masters and all I gained by my escapade was to be obliged to travel with my hands tied behind me.

After a weary journey of three weeks, we arrived at a village which was an important centre of the slave-trade.



Next morning, at daybreak, I was brought to the market, where a good stand was secured for me, but my large head shocked the æsthetic taste of the purchasers. I was a failure.

My angry masters no longer spared me ill-treatment; I fell sick upon the road and dysentery almost reduced me to death, so that I was about to be abandoned on the way, to become the prey of some tiger, when they changed their minds and decided on caring me.

At the end of a fortnight, I regained my good condition and was beginning to live in peace, when suddenly I was bound and carried away from the village by my masters. I was again to be sold. For a month I was forced to march towards the coast, and then at last we stopped at a village where I was presented to the chief, who bought me for five muskets and some pieces of stuff. In this chief I had a real father, and so I called him; and yet, avarice induced him to part with me, for I was tall and strong for my age.

"—Come," said he one evening, "I have a long journey to go and you must come with me."

I knew well what this meant, but as it was my lot to live a slave, I was resigned, and I no longer knew how to weep. After fourteen days' march I arrived at a village in the midst of rich plantations of manioc and maize, and here I found my fifth master. From



this master I also received the greatest affection. I used to accompany him when he went hunting, carried his powder, his knife, his lasso, his pipe and his sack, and I was so happy with him that I would gladly have remained with him always. But I was a slave. One day, my master said :

“—You no longer belong to me ; I have sold you.”



My new masters carried me into a strange country, where I remained five months. During that time, the chief's wife died ; this was the occasion for a great feast at which quantities of stuffs and rum were distributed, and the chief, not being able to meet all his expenses, had to sell me to pay his debts.

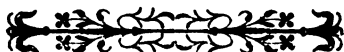
Once more, I had to set out towards the coast, but this time I shed abundant tears. To be the slave of Europeans appeared to me insupportable.

“—At Mputu,” I was told, “you will find men who are not made like any others : they are white and have only one foot, one arm, one eye, one ear, and one nostril ; they live in high houses, white like themselves, and in the houses they have great, immense cauldrons, for boiling their slaves.”

I longed to die on the way, such terror had I of the Whites, but I was well watched... At last, worn out with fatigue and grown considerably thinner, I arrived at a Portuguese factory established at Mussuka, on the banks of the Congo. Trembling with terror, I shrank into a little corner and awaited my last hour. I saw Blacks like myself going and coming in the factory ; I ventured to speak to them a little, but the mysterious being, the White man, did not appear. At last, I was brought before him and I was astonished to find that he had limbs like myself. I remember being particularly struck with his smooth hair, which I mentally compared to hens' feathers. However, I soon recovered from my fright and learned that the White man did not want to shorten my days. He paid for me in stuffs, alcohol, and rifles, and brought me that very

day to Boma, where I spent six months. Thence I was sent to Banane, where I met with another White man, who wore a long robe and taught me to forget that I was a slave. It was Father Carrie, my liberator.

Here ends the story of my life as a slave, and to-day I only recall my sad past that I may bless and praise God. I have since spent twenty years in the company of the Missioners and am on the eve of sub-deaconship. I am happy, but I long to share my happiness, and this is why I think that having been eight times sold as a slave, I have some right to recommend my poor forsaken brethren to the charity of the faithful.



## UPPER EGYPT.

We must not conclude from the following narrative that the conversion of the mussulman is about to be accomplished. The only conclusion we must draw from it is, that intercourse between races, the enjoyment of greater liberty, and, above all, the teachings of Christianity will eventually draw some upright souls into the true fold.

### LETTER OF THE REV. FATHER E. NOURRIT, S.J.

#### Conversion of a Mussulman at Minieh.

The Missioners at Minieh lately had the happiness of receiving into the Catholic Church a young mussulman named Mahomet Zaaki, henceforth known as Joseph Zaaki.

This young man was still a child in Cairo and at the Brothers' school, when his eldest brother became a Catholic. He was present at his brother's abjuration and was witness of all the efforts made to win him back to Islamism, and of the scenes—sometimes violent, sometimes touching—between him and his father. This took place in 1890, when Joseph was fifteen years of age. Taken at once from the Brothers' school, lest he also should become a Christian, he forgot nothing he had seen there; when he reflected on it, he was struck by the clearness of the answers given by his eldest brother to the mussulman teachers and the indifference with which, in conformity with the Turkish law disinheriting all who become Christians, he consented to be despoiled of all, thus condemning himself to a life of hard labour. To be brief, from that time forth, Joseph felt a leaning towards Christianity. He longed to understand it better, and to procure books or receive instruction that would assist him in his object.



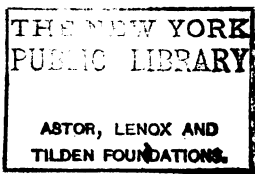
But, cast into the midst of Islamism, separated from his brother, who had gone to Italy to the noviciate of the Missioners for the Soudan, what could he do? He did not know it, but his desire was a prayer, and God never abandons those who have an upright heart and who seek Him in spirit and in truth. During all this time, he continued to practice the mussulman religion, to which he had become more ardently attached since the apostasy, as it was called, of his eldest brother.

His family wished that he should become a zealous mussulman, whose piety should, they hoped, wipe out the ignominy that had fallen upon them on account of this defection.

For five consecutive years, his father obliged him to perform the great religious act of Islamism, the pilgrimage to Mecca.



He joined the pilgrims coming from the Soudan, from Senegambia, from Morocco, from Algeria, from Tunis: along with them he performed the rite of divesting himself of his garments, a rite which precedes entrance into the sacred city; he shaved his temples and, like all fervent believers, imposed upon himself an obligation to sacrifice a sheep for every time he should allow himself even the slight indulgence of lifting a hand to brush away a fly or other insect from any part of his body. He paid reverence to the sacred stone, after having gone seven times round the Caaba, then continued his way to Mount Arifa, one day's journey from the city, hurrying through the village which is half way to the mount, and where are slaughtered the hecatombs of victims. In going and returning, provided only with a few perfumes which the pilgrims use for this occasion, he had to face the infection exhaled by the horrible charnel house where lie, unburied, the carcasses of the millions of victims immolated.





Congo. — The palm-trees near Banana.

B.

Lyon, Imp. A. Roy

In common with the rest of the pilgrims, he was obliged to remain several hours on the spot, to cast the fourteen symbolical pebbles against the mark of the demon, to strangle a certain number of sheep, then go his way. But, more fortunate than many others, whose bodies are piled up, by hundreds and thousands, in pits three hundred feet wide and thirty feet deep, during five years he was able to traverse these fields of death and pestilence without losing his life there, or even carrying away the germs of cholera.

Next, re-embarking at Djedda, he went on to Yanbo, and, after a five days' journey through mountainous country, he arrived at Medina, the especial city of the prophet, that which has the honour of containing within its mosque the tombs of Mahomet, of Abou-Beker, of Osman, and of Othman. He there heard, on Friday, the *Khatib*, or sacred orator, who, on account of the sanctity of the place, can never fill the same office twice, and who, as is the case with mussulmans everywhere, ends his harangues by imprecations upon, and furious denunciations of Christians. Joseph even had the good fortune to be able to give prudent advice to a young Christian whom he had known in Cairo and who had been attracted hither by curiosity. Had he been recognized as a Christian, Joseph told him he had but one chance of escaping death, and that was to affirm that, having a leaning towards Islamism, he had wished to witness all their most sacred observances.

Still, these repeated journeys and the spectacle of the devotion of faithful mussulmans did not make him forget his brother's words, nor the feelings of joy he experienced on the day when, touched by grace, he had said to himself in the secrecy of his heart, that he too might one day become a member of that Christian society, less demonstrative in the manifestations of its Faith, less exclusive in its charity, and towards which a mysterious power ever urged his thoughts.

In the end, these pilgrimages, which ordinarily root the religion of Mahomet in those who have the misfortune to make them,

brought him back each time feeling more indifferent towards the prophet.

He had had enough of these monotonous and wearisome journeys and dreamt of setting out for other lands where he hoped that, when he had attained his majority, nothing could prevent his becoming a Christian, and this was the reason why, once he had reached his nineteenth year, he was continually on the watch for an occasion that should enable him to evade the jealous guardianship of his relatives and permit him to go where he could finish his religious education.



Barely three months ago, this long desired opportunity presented itself. A friend of his father's, head engineer of the water-works in the Minieh district, came to Cairo and stopped with his family. Joseph knew the name of Minieh and had heard that there were Missioners there who would instruct him and assist him to declare himself a Christian ; his plan was at once laid. He expressed a wish to accompany his father's friend to Minieh and to work under him. His proposal was eagerly accepted ; he left home, was placed by his protector in the charge of one of the contractors in his employment and for two months acquitted himself conscientiously of his duties.

A short interruption to the works gave him a month's holidays, which he came to spend in Minieh itself, in order to be freer and that he might be able, unsuspected, to visit the Fathers. He begged his host to allow him to take a lodging in town, established himself there, and at once set to work to study a catechism and a New Testament which he had procured. Day and night he studied these two wonderful books, and the transformation begun so long before ended in the light and calm of Truth.





It was then he was introduced to me. Imagine my joy! In a few hours we had become intimate friends and he had opened his whole heart to me, acknowledging his difficulties and listening to my replies. The words of Philip, the eunuch of the Ethiopian queen, occurred to my mind: *Ecce aqua: quid prohibet me baptisari?* (Here is water: what prevents your baptizing me?) nothing, in fact: dispositions of the mind, dispositions of the heart—all were there.

One thing only prevented any difficulty: the Egyptian law requires that anyone who wishes to change his religion must make a declaration to that effect at the prefecture. The principal ministers of his religion are then summoned and he has to listen to their remonstrances; if after this, he persists, he receives an official attestation and is free to embrace a new religion.

Now, it was somewhat distasteful to Joseph, as friend both of the head engineer and of the Prefect, to make his declaration at Minieh, though quite willing to do so at any other prefecture we chose. I therefore wrote a line to Mgr. Macaire, Apostolic-Administrator of the Catholic Coptic Patriarchate begging him to send directions to the Parish Priest at Souhag in order that the neophyte might, if necessary, have the support of a friend in presence of the civil authorities, and then be at once baptized, which was accordingly done.



But here occurred an incident which proves the goodness of God towards those who confide in Him. At the very moment that Joseph was setting out for Souhag, he was suddenly informed by the contractor that work would be resumed the following day, and he was desired to be at his office by daybreak. What was to be

done? Not to obey this summons, would be to expose himself to the loss of his place; to explain the motive which forced him to take a holiday, would raise many difficulties in the way of his project...

Nevertheless, hesitation was not permitted him; the contractor was a Christian, a Catholic even; he would understand the situation and, it was to be hoped, would try to remedy it. At first our hopes seemed well founded.

"—Take three or four days, in fact, whatever time is necessary," he said, "and I give you my word your place will be kept open."

This was said upon his first impulse, a good one. Unfortunately, reflection sometimes permits worldly prudence to gain the upper hand. What would the mussulman engineer say if he learned that one of his employees had become a Christian? Without doubt he would be indignant, and the weight of his anger would fall upon the contractor, whom he would refuse to employ any longer; in fact, it would be his ruin.

Consequently, when Joseph, on his return, presented himself before the contractor, he was coldly received:

"—Your business is no concern of mine; apply to so-and-so."

This latter replied:

"—I would engage you with pleasure, but the contractor for whom you worked before has made me uneasy about it by pointing out the unpleasant results that might ensue; therefore, I will have nothing to do with you."

And back comes poor Joseph to me, led astray and betrayed by two bad Christians.

"—What shall I do now?" he said; "I counted on this employment. My family, seeing me sent about my business, will set it down to misconduct, and yet, if the truth is known, I shall be no better off... but no matter, I am ready to suffer all, rather than be false to my new faith."



I embraced him ; I consoled him : I reminded him of the example of the apostles and of the first martyrs ; then, having discussed different projects, I decided upon sending him back to his native Cairo, where he would more easily find employment and be at liberty to practise his religion.

He therefore made his preparations for departure, and was actually on his way to the station, when he was accosted by the engineer of the waterworks, a mussulman with whom he was acquainted :

“—Where are you going in such a hurry ? You thought it your duty to become a Catholic ; very well, that is altogether your own affair, but you cannot, in decency, go away without taking leave of your father's friend, the head-engineer, who is absent just now, but who may return at any moment. I will answer for it, he will find you a place ; if not, I promise to give you employment in my own department.”



The departure was therefore put off. Two days passed without bringing the engineer ; at last he arrived, and Joseph met him at the railway station with an explanation of how matters stood.

The mussulman considered a moment, then said :

“—Your change of religion is a matter entirely between God and you ; it has nothing to do with your work ; call the contractor and remain here while I speak to him.”

In a few minutes, the contractor made his appearance.

“—You are to take back this young man,” said he, sternly. “If anyone had a right to be irritated by his change of religion, it was I, and not you, but in this matter there is no question whatsoever of religion. The account I received of this young man is excellent, and I expect that he will be back in his office to-morrow.”

The engineer's orders were obeyed, and for the next five or six months Joseph will be at work in the neighbourhood of Minieh, whither he comes from time to time to refresh his spirits.

This story is a little long, but I hope it will interest you somewhat.

## VICARIATE-APOSTOLIC OF NEW-GUINEA.

The laborious Missions of New-Guinea are highly interesting ground. The work of God is carried on there, thanks to the devotedness of the Fathers of the Sacred Heart (Issoudun), a Congregation whose Members venture into these distant countries with a courage and a generosity that are truly marvellous. It looks as if the harvest were ripe, and we feel rejoiced in being able to congratulate Mgr. Navarre, the venerable Superior of the Vicariate, on the fact.

One of the very first labourers in this vineyard, Mgr. Navarre has, in spite of weakened health, by his example animated his brethren for the peaceful warfare, if I may so call it, of the apostolate, and at last the natives appear to be yielding.

### LETTER FROM MONSEIGNEUR NAVARRE.

OF THE CONGREGATION OF THE SACRED HEART, ISSOUDUN,  
VICAR-APOSTOLIC OF NEW-GUINEA,

To the Presidents and Members of the Central Councils of the  
Propagation of the Faith.

My health being somewhat better than in previous years, I find myself able to give you more ample details as to my Mission in English New-Guinea.

### Drought in Yule.

This island, separated from the Continent by a channel about a quarter of a mile wide, is more subject to drought than is the large island, because the farther we advance into the interior, the nearer we approach the mountains, the more frequent and abundant are the rains. At Yule, we have periodically, every three or four years, droughts which last from six to eight months. The plantations of

bananas, of taros, of ignames, and of sweet potatoes then dry up and produce no fruit.

Unfortunately, so far, we have not been able to persuade our Christians to provide for the future by preserving stores of fruits. True, with the exception of ignames, cocoa-nuts are the only fruits that will keep, and we would gladly lead our people on to planting maize, a healthy food of which they are so fond, that they asked us to get them a mill, so that they may grind their flour. A few have begun to plant, but they never lay by a reserve, for they have a custom amongst them which is rather discouraging for the industrious. When a family has nothing further to eat, they go and live upon another family, and it is contrary to the usages of the country to refuse to feed these hungry mouths. Now, as the greater part of our savages live from day to day and have but little inclination to work, the consequence would be, if some careful folk laid up a store in their granaries, a crowd of idlers would come and live upon their industrious neighbours in times of scarcity. These customs, so productive of thriftlessness, will not be easily abolished.

It has therefore happened that all the natives of Kiria, having nothing left to eat, have scattered through the surrounding villages, some going to Waima to buy sago, others to Pokao to hunt the kangaroo. These latter returned empty-handed, for in that country the English, who, with the help of natives, are employed cutting down the sandal woods, hunt the kangaroo for food, having this advantage over our native Christians, that they possess good rifles and dogs.

The inhabitants of Pokao, who were to have assisted our Christians in their chase, were themselves forcibly kept back by the Whites, who wanted them to cut down woods, but for this work the Pokaoans were well paid.

The Missioner of Kiria thus saw his flock dispersed, for in the village there remained only a few starving children, old men, and women.

### The Nepou, or Sorcerer of Bereina.

This Post of Bereina, which was well disposed, has remained almost stationary, owing to Aici Itzubu. This man is considered the most powerful sorcerer in the neighbourhood. The *nepous* have the reputation of being able, even at a distance, to bring about the death of anyone whom they wish to destroy. All who die, except old people, are killed by the nepou. Several persons perished in the district, and Aici boasted that it was he who caused their death. One of our best Christians, the most powerful chief of Yule, died of indigestion brought on by eating lobsters; no matter, Aici not only claimed that he had killed the chief, but threatened to destroy others whom he named.

The governor of Port Moresby sends every man who calls himself a nepou to prison. The government agent in this district, having heard of Aici's bragging, wished to have him arrested, but Aici has police of his own and they guard him well. As soon as one of them perceives a *Piritani* (as they call the employés of the government), or soldiers, Blacks like themselves, but recognizable by their blue blouses bordered with red, they give the alarm and the sorcerer hides himself in the long grass or in the forests.



While engaged in one of these pursuits, the agent of the government was obliged to camp out in the open air and thereby contracted a serious illness. When he recovered, he vowed that he would take Aici, dead or alive, and ordered his soldiers to fire upon him as they would upon a wild beast. In his turn, Aici declared that he would kill without hesitation anyone who would try to seize him. From this time out, continued troubles have afflicted the station.

The people of Bereina detest Aici, who tyrannizes over them, but they fear him and defend him against their own will; no one

wished to give him up or to say where he was hidden. During this time, he never slept two consecutive nights in the one hut, and the inhabitants, believing themselves in the same boat, at the least alarm deserted the village and hid themselves in the long grass.

I should remark that neither Aici nor the people attributed any of their troubles to the Missioner. Aici himself regularly attended the instructions. But how did these poor creatures, sixty-two of whom are baptized, assist at the Mass? With one eye upon the Priest and the other turned towards the window, fearing to see the red collar of the soldiers: thus, when in the month of August I visited this station, I found the inhabitants gloomy and wearied out and the Father somewhat discouraged.



Aici and his followers were tired of the struggle and begged us to reconcile them with the government agent. Aici came to Abiara, where I had to confirm a number of persons. He asked me to interpose between him and the agent, on the condition that they should not punish him, for he feared being brought to Aipeana and obliged to work. Now, *nepous* do not work; all the inhabitants, even the chiefs, give them of the very best they have. They affirm that they belong to a race superior to that of their fellow-countrymen, and believe they share the intellectual qualities of those they represent.

I represented to Aici that his claims were rather exaggerated. "Perhaps," added I, "we might have been successful if he had yielded sooner, but after the trouble and annoyance he had given the government, he could scarcely hope to escape all punishment." Still, I promised to intercede in his favour and to obtain that he should not be sent to Port Moresby. He was satisfied, for the long months passed hiding in the bush, together with the constant fear in which he lived had completely broken him down, and he was covered with sores.

Monsieur Kowald, the government agent, on learning that Aici

was giving himself up voluntarily, acted with clemency. He had him brought away without handcuffing him, in order not to humiliate him before the other natives; he did not oblige him to work as much as others, and after a short confinement he restored him to liberty. On account of the influence they exercise around them, it is better to conciliate such men than to make of them irreconcilable enemies.

Aici is really wicked and tyrannizes over his subjects; I say his subjects, although he is not a chief. Generally, the *nepous* are as much pontiffs as were those of Roman paganism, whose sentences kings themselves feared. If the *nepou* in New-Guinea turns against the Missioners and forbids the people and the children to attend instructions, the position becomes a difficult one. We must therefore endeavour to soften the *nepou*, that he may allow the people to attend our church.

Aici Itzubu is not hostile to the Missioner; he willingly comes to visit him and assists at his instructions, and this is a great point gained for us.

The disappearance of the *nepou* is only a matter of time. Let the Missioner have patience and instruct the people, above all, the children, well. When all, or nearly all, shall have been baptized, there will be no more sorcerers, at least, they will not have the same authority.

### **Do we need to be kept up by armed forces?**

We were already established in several stations in the Interior when the Government founded the Post of Aipeana, and we may truthfully say that we had formerly less to fear from the natives, who understood the peaceful aim of our apostolate. Now they have to fear handcuffs, the prison and penal servitude, and if they kill anyone, even one of their own, hanging.

Still, we should live on good terms with the government agent, and there our task was not difficult, for Monsieur Kowald has always acted in a kindly manner. But our natives, who detest the soldiers



because they fear them, look upon all Whites with the same hatred. They did not look with a favourable eye on our relations with the English and reproached us with them.

“—Why do you go amongst them?...Why do you receive them into your house and give them to eat? Why do you lend them your boat?”

The reply that such was the custom in our country only half satisfied them, so that the presence of a garrison in our immediate neighbourhood, instead of being of some service to us, injures us seriously.

These people, who are so ferocious when there is a question amongst themselves of avenging an insult, are gentle with the Missioner, and without any display of armed force we should have arrived peacefully at the result we are seeking after.

This state of things has created another difficulty in our way. In each village the government has appointed some man, the most influential in the place, as their police agent, with authority to arrest anyone he thinks fit to punish. In many localities this man is far from being favourable to us.

*Maino Panao* is the sorcerer of Aipeana and is a powerful man. We knew him by name from our arrival; we had paid him a visit in 1886 and had made him presents in order to conciliate him and win his sympathy, whilst awaiting the day when we should have a sufficient number of Missioners to send out one. He appeared desirous of having one, and thenceforth we kept up relations with him, but the government, on establishing itself at Aipeana, appointed Maino to be its police agent and the governor made him many presents. Since then he has become cool towards us. In the meantime, we had founded the station of Beipaha, within twenty minutes' walk of Aipeana. Can he have been hurt by the preference we gave Beipaha over his own village? Be that as it may, when we wished to found at Aipeana, Maino stood in our way and the station counts as yet none but savages.

### Beipaha.

This station, the most populous we have, was founded last year. The people, under the direction of two good Brothers, have built a church, constructing it almost entirely with the materials to be found in the country, and at the present time they are finishing a house for the Fathers and one for the Nuns. The church is perhaps the largest building in English New-Guinea ; it is 100ft. long by 28ft. wide. This would be a chapel in France, but here it is an edifice of which the natives are proud. It is dedicated to the great apostle St. Paul, and on the feast of SS. Peter and Paul, accompanied by all our students, I went to bless our new church, where, on the same day, I ordained four deacons and on the next day, Sunday, I ordained a Priest.

During these ceremonies the church was filled, for not only was there a religious festival, but on this occasion the chiefs gave a great feast to the inhabitants of the adjoining villages. This station, which already counts 515 souls, promises an ample harvest.

### The Future.

Notwithstanding the opposition of certain *nepous*, who fear their influence might be destroyed by that of the Missioners, from a great number of villages comes an urgent call for us. At Orirope-tana, an important place situated on the left bank of the Saint-Joseph, the *nepou* (who is also police agent for the government), the young chief, who takes precedence over all the chiefs of Mekeo, and all the inhabitants ask for a Missioner. During the festivals at Beipaha they were struck by the religious ceremonies, and begged me to send them a Priest. And, indeed, we met with great sympathy amongst them : men, women, and children came to meet us and salute us with these words : *Ave Maria*. The village is not considerable, scarce 200 souls, but I hope the good dispositions of

the inhabitants will before long lead to their conversion. Brother to whom they are greatly attached is going to prepare them until I have a Priest to give them.



*Pokao* is a tribe situated to the east of the Bay of Hall Sound. For five or six years, its people have been begging for a Missioner. Mgr. Verjus went there and met with a truly cordial reception; when he assured them he had no one to send, they asked him to place the banner of the Mission on the *Marea* (Town Hall) in order that, should the Protestants come to establish themselves amongst them, they might say that they belonged to the Mission of Roro (Yule). The Prelate did so. Since then, an agent of the government tore down the banner and sent a Black from New-Guinea as catechist. But the latter was not permitted to remain; the inhabitants said to him: "We will not go to you, because you are not our men. We are the children of Roro," and they replaced the banner where Mgr. Verjus had planted it.



And these are some of the hopes of the Mission. This year we count 270 baptized converts. On the 15th August the number of Catholics had risen to 1,617. In our schools we have 580 children and we are preparing 3,031 catechumens. According to the recent report of Sir William Mac Gregor, governor of English New-Guinea, the pagan population amounts to 3,000,000.



# CHRONICLE OF THE WORK.



## **His Eminence Cardinal Jacobini.**

In the consistory of the 22nd June, His Holiness Leo XIII. created Cardinal of the Holy Roman Church, Mgr. Dominique Jacobini, Apostolic Nuncio at Lisbon.

On this solemn occasion, the Association of the Propagation of the Faith cannot forget the former Secretary-General of the Propaganda, and those Members of the Councils who have had the honour of conversing with the principal collaborateur of Cardinal Simeoni, render homage to the great intellect, to the courtesy of the new Prince of the Church, but above all to his wonderful knowledge of each Mission, of its members, and of its wants.

We beg His Eminence Cardinal Jacobini graciously to accept our most respectful congratulations.

## **Our Almanacs for 1897.**

According to our usual custom, from the month of September out, we offer to our Associates the two Almanacs of the Work, the *Almanac of the Missions* and the *Little Almanac of the Propagation of the Faith*. Rome, with most flattering encouragement, wishes that these two publications should be circulated as widely as possible amongst families, schools, circles, and workingmen's clubs. Strengthened by the support of these venerated authorities, we have endeavoured to make these publications of the Propaganda even more interesting than before.

For several years past we have made an appeal to one or other distinguished literary men. Loti, Coppee, Jules Simon, have in turn become our collaborateurs. This year it is Monsieur Sully-Prud'homme who has most cordially responded to our appeal. Our readers will also see other well-known and favourite names. Besides Monsieur de Lapparent, the learned geologist, Member of the Council of Paris, they will also have the pleasure of reading Mgr. Le Roy, the Rev. Father Delaporte, Monsieur Bauley, etc., without recounting our new and valued recruits. As to the illustrations, Monsieur Guasco has spared neither talent nor trouble. To sum up, all the matter is original, articles and engravings.

The *Little Almanac of the Propagation of the Faith*, last year's edition of which was exhausted in a very short time, will be just as interesting for the year 1897 and, we are sure, will have the same success. Success is an every-day word, but one which to us and to our pious collaborateurs should have but one meaning: to propagate and develop the great work of the apostolate; to make Jesus Christ and His Holy Church known and loved; to replace the unhealthy literature continually issuing from the press by pure, and at the same time, interesting reading.

The price is the same as in preceding years, and the entire proceeds are for the benefit of the Missions.

In our November number we will give more particular details of the contents of these two publications.

### **Les Missions Catholiques.**

The weekly illustrated journal of the Association of the Propagation of the Faith, besides the latest news from the countries of the Missions, contains accounts of the countries that have been evangelized. Amongst other remarkable papers lately published is a work as valuable for its fidelity to truth as it is interesting; it is a study of Basutoland, of its manners, its customs, of the superstitions of its inhabitants. The author is the Rev. Father

Porte, Oblate of Mary Immaculate; the Father possesses this advantage over explorers who only pass through the country: sojourn of many years in Basutoland has enabled him to see and form his own opinion of the persons and things he describes.

It is in order to meet the wishes of friends of our Association that we call the attention of readers of the *Annals* to the illustrated weekly Bulletin.

The *Annals* remain and always will remain the principal organ of the Association; but in the present day when, thanks to modern inventions, news from the Missions arrive frequently, if the great Association had at its disposal only a publication appearing every second or even every month, it would be allowing itself to be left behind and could only give such information as had already been afforded by the *Semaines Religieuses*.

We remind our readers that, on application, a *specimen* number will be forwarded gratis. Address Monsieur Le Directeur des *Missions Catholiques*, 14, Rue de la Charite, Lyons.

The subscription is 10 francs (8s. 4d.) for France; 12 francs (10s.) for the Postal Union.

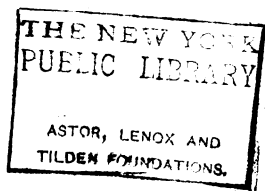
### Cardinal Lavigerie,

BY MGR. BAUNARD, RECTOR OF THE CATHOLIC COLLEGE OF LILLE.

We cannot sufficiently praise this magnificent work. It is the living portrait of the great African Cardinal. We see him with all his creative powers, with his ardent faith, with his child-like submission to the Roman Pontiff, and we see also his few faults that Monseigneur Baunard, wiser than many biographers, has had the rare courage not to hide. In these two volumes (each of 600 pages) we find a dramatic, moving, and truly admirable picture of the history of the Church during the past forty years, for Mgr.



4. Right Rev. PESCI, capucin, bishop of Allahabad. B





Lavigerie took his part in all the events that filled the latter half of the XIXth century.

We thank the author of this fine work, for, in pointing out the spread of the Gospel in Africa, he has at the same time sung the praises of our Association, which was one of the most faithful auxiliaries of the Archbishop of Algiers, as it is to-day of all other heads of Missions.

## NEWS OF THE MISSIONS.

### EUROPE.

MGR. LE ROY, SUPERIOR-GENERAL OF THE CONGREGATION OF THE HOLY GHOST.

The General Chapter of the Congregation of the Fathers of the Holy Ghost, assembled on the day of Pentecost in order to nominate a new Superior-General in place of the Very Rev. Father Emonet (resigned), has elected Mgr. Le Roy, Vicar-Apostolic of Gaboon. This election was next day confirmed by His Holiness Leo XIII.

MGR. AUGOUARD NAMED CHEVALIER OF THE LEGION OF HONOUR.

The following are the terms in which the *Journal Officiel* announces this distinction:

“Mgr. Augouard (Prosper), Bishop of Sinita, Vicar-Apostolic of Oubanghi. Exceptional claims: during the nineteen years of his ministry in Gaboon and at the Congo, has never wearied in his enlightened and courageous labours for the civilization of our colonies in Central Africa.

### HONOURS PAID TO MISSIONERS.

The Rev. Father Camboue, S. J., Bursar of the Madagascar Mission, writes to us from Paris, where he is staying at present:

“Several thousand persons assisted at the annual meeting of the National Society for the encouragement of merit.

“First of all, let us recall that this Society, founded thirty-five years ago by a worthy man, Monsieur Honore Arnoul, and that counts amongst its honorary presidents the eminent Cardinal Bishop of Autun, rests upon three bases: religion, native land,

humanity. The rewards decreed by it are an eloquent testimony to this. Amongst the laureats, twelve are of the Society of Jesus, Missioners at Madagascar. Each name was the object of an ovation. To the first four names on the roll-call, four times was the answer given: "Dead upon the field of battle." The names are those of the Rev. Fathers Berbizier, Denjoy, Verdelet, Aigouy. The eight surviving Catholic chaplains are the Rev. Fathers Dupuy (lately named chevalier of the Legion of Honour), Chervallier Bardon, Laboucarie, Labaste, Royet, Campenon, Felix.

"It was Monsieur Jules Simon who presented the medals."

#### THE MASSACRES OF CANDIA.

All the journals have given details of the horrible occurrences that have taken place in the Island of Candia. The following report which we hasten to insert, has reached us from La Canee, the capital of the island; the sender is the venerable Religious who for seven years has been the administrator of the diocese.

"The 24th May, 1896, will be a sad date in the history of La Canee. There was nothing to forewarn us. On that day, the Catholics and non-united Greeks were celebrating the feast of Pentecost, while with the Turks, it was the great festival of the Corbam Bairam or of sacrifice.

"The morning passed peacefully, but at mid-day began the most bloody tragedy of which the capital of the Isle of Cadia has ever been the theatre. The Turks, giving free reins to their ferocious instincts, began to stab or shoot the poor Christians who were in the streets.

"Hundreds of Catholics and schismatics ran to take refuge in our church, our convent, our schools, in the Sisters' house. We welcomed them with the utmost charity. We barricaded our entrance gates and, through the influence of the French Consul, we were granted a guard of soldiers to watch over our safety.

"But how were we to obtain food for so many children, old men, and women? The situation was in this way more critical than if we ventured into the streets, for it exposed us to certain death, but we placed all our confidence in God and our hope was not disappointed.

"In the afternoon of Tuesday there arrived in the port of La Canee, a French ironclad, and the commandant, accompanied by the French consul, came to our convent. Having made enquiries as to our wants, he sent us two sacks of biscuits and one hundred and twenty kilos of household bread.

"On the following day, the French consul gave us rations of bread and of cooked meats,

"The Italian consul having learned that several of his fellow-countrymen were with us, kindly sent us several batches of bread. The Maltese Catholics, after they had been four days at the Missioners', were removed to the English consulate and placed under the protection of their own consul. Some poor families who had not quitted their houses received assistance in their homes. About thirty Christians were massacred in the most barbarous manner.

"Two of these poor creatures, while still breathing, were brought into our church: a bullet had passed through the breast of one, the other had been poignarded. The Cawass of the Greek consulate was beheaded, and his head was carried as a trophy through the streets of La Canee.

"That the massacres were not more numerous in this capital must be attributed to the prompt appearance in the harbour of warships belonging to various powers, for in the neighbourhood of La Canee, and in many of the villages the total number of victims was very great. It is estimated at more than a thousand, while it seems superfluous to add that our material losses are immense."

#### PROGRESS OF CATHOLICISM IN MONTENEGRO.

Mgr. Milinovitch, Archbishop of Antivari, writes to us from Rome:

"Cettigne, the capital of the principality of Montenegro, contains more than four hundred Catholics living in the midst of Greek schismatics. But, without church and without Missioners, they had not hitherto succeeded in obtaining leave to build a chapel for public worship. Thanks to the protection of Saint Anthony of Padua, we have at last obtained the long desired favour. We made a vow to dedicate the future church to the holy thaumaturgist, if he would obtain the necessary authorization for the building of the edifice. Saint Anthony quickly smoothed away all difficulties and on Easter Sunday, Prince Nicolas, sovereign of Montenegro, formally granted the permission so anxiously sought.

"In addition, the government has sanctioned the building at Antivari of a Seminary for the education of the clergy of the diocese."

## ASIA.

#### TERRIBLE CATASTROPHE IN JAPAN.

Monsieur Hinard, Director of the Foreign Missions, Paris, writes to us on the 25th June:

"We have this morning received the following telegram from Mgr. Berlioz, Bishop of Hakodate, on the subject of the awful tidal wave spoken of in the journals a few days ago:

*Tidal wave, fifty thousand dead. Rispa!, Christians engulfed. Help.—BERLIOZ.*

"According to this heart-rending telegram, our beloved confrere, M. Henri Justin-Regis Rispal, of the diocese of Lyons, born at St. Etienne (Loire), in 1867, left for Japan in 1891, is amongst the victims of the fearful catastrophe as well as the Christians of the district of Iwate.

"According to the last census the Catholic population of the diocese of Hakodate amounted to four thousand one hundred and ninety-nine Christians, divided into nine districts; to each division this gives from four hundred to four hundred and fifty Catholics. We earnestly hope that some of the Christians of the district of Iwate have been fortunate enough to escape death.

"As soon as we shall have received some further details we will hasten to send on them to you."

## AFRICA.

### ESTABLISHMENT OF THE COPTIC HIERARCHY IN EGYPT.

The Holy Father, who last year re-established the patriarchate of St. Marc and nominated Mgr. Cyrille Macaire its Apostolic-Administrator, has just completed his work by designating two new Bishops for the re-established Sees of Hermopolis, or Minieh, and of Thebes. In order to enhance the splendour of the ceremony of their consecration and enthroning, His Holiness deigned to send from Rome the former Bishop of the Soudan, Mgr. Sogaro.

### POSSESSION TAKEN BY THE LAZARIST FATHERS OF THE SOUTHERN PART OF MADAGASCAR.

We know that, at the request of Mgr. Cazet, the Holy See has divided into two Missions the immense territory of the great African island. The Lazarists, to whom the southern district has been apportioned, have just encamped in the new apostolic field opened to their zeal; on his arrival at his destination, Mgr. Crouzet kindly conveyed to us his first impressions.

"Having left Marseilles on the 24th February, we only reached our new Mission on the 7th April, considering ourselves fortunate in arriving even then.

"Standing in a group on the deck of our boat, we steered for the shore and were soon installed in a *jilanzana* carried by four porters who, without loss of time, deposited us on the dry and burning sandy shore. Where were we to go? Providence came to our aid in the person of a generous Mauritan, Monsieur Marchal, who offered us unbounded and hearty hospitality.

"After much hesitation, I rented a large building in which we could immediately open a school. For this we pay heavily: 2,500 francs a year, but we had no choice.

"We have a little congregation of good Catholics (from all countries) frequenting the church; they are greatly attached to their faith, but everything has yet to be begun.

"We must build a church, a residence, and schools. A house must be got ready for the Sisters, as the young girls are to be the special objects of their care."

## AMERICA.

### NEWS FROM PATAGONIA.

Mgr. Cagliero, Vicar-Apostolic, has just forwarded an interesting document to His Eminence the Cardinal Prefect of the Propaganda. The letter contains an account of his Missions, which have been confided by the Holy See to the Salesian Fathers and to the Sisters of Our Lady of Good Succour:

"Thanks be to God, last year was rich in works of evangelization.

"Our Missioners frequently visited the shores of the Rio-Negro, of the Rio-Colorado, the Rio-Neuquen, the Limay, travelling hundreds of leagues in order to scale the heights and cross the valleys and the ravines of the Cordilleras.

"Besides this, in the course of a journey of seven months duration, two of our Missioners visited groups of the Tehuelche Indians at Balcheta, in the valleys of the Chubut and Maquichen, as far as Lake Nahuel-huassi and Junin de los Andes, whilst others traversed the more southern regions, such as the valleys of Santa-Cruz, of Rio Gallegos and the plains of Rio-Chico.

"Great numbers of Indians have been converted, thousands of children have received the Holy Sacrament of Baptism, and the aids of religion have been bountifully given to the poor inhabitants of the desert.

"Finally, we have opened the new Mission of Notre-Dame de la Chandeleur: it has residences, chapels, and schools, which stretch along the banks of the Rio-Negro, on the eastern coast of Terra del Fuego. But all this has not been done without considerable sacrifices of time, strength, and money, for we have been obliged to feed, clothe, and lodge over five hundred Indians who have established themselves at the Mission, where they can conveniently be instructed in the truths of the Faith.

"We must also add that, in these icy and inhospitable zones, the Sisters of Marie Auxiliatrice give us the most disinterested support and show the truest heroism."



## NECROLOGY.

### THEIR EMINENCES CARDINALS MONACO LA VALETTA AND BOURRET.

Death, in striking down these two eminent Members of the Sacred College, has at the same time struck the Association of the Propagation of the Faith, of which they were true Benefactors.

His Eminence Cardinal Monaco La Valetta, Dean of the Sacred College, was our correspondent at Rome, and, in various audiences which he deigned to grant us, we could plainly perceive his generous sympathy with our Work at large and how well he understood its organization and its admirable aims. Amidst all those honours and high positions to which the esteem of the Holy Father had called him and for which his great intellect so well fitted him, he loved to remind us of his relatively modest title of President of the Council of Rome; indeed, his intercourse with us was of the kindest and most constant nature.

His Eminence Cardinal Bourret, Bishop of Rhodes, was also a faithful friend. Thanks to his powerful influence, the church of which he was for so long a time the venerated Father is one of those which have given the greatest number of labourers and largest alms to the apostolate. "A diocese always enriches itself" he loved to repeat, "when it does not grudge what it gives for the Propagation of the Faith. For one Priest whom we give to the Missions, God sends us ten to take his place."

Thus gratitude requires that we should recommend to the prayers of our Missioners, of our readers, and of the Benefactors of our Association, the souls of these two illustrious princes of the Church, each of whom was an honour to his country and to the See of Peter.

## MONSEIGNEUR PESCI,

CAPUCHIN, BISHOP OF ALLAHABAD.

Mgr. François Pesci, Bishop of Allahabad (Hindustan) has just died at Lyons, while on a journey to Europe undertaken for the wants of his Mission. The lamented Prelate was born at Florence on the 28rd August, 1833: On the 24th May, 1881, he was designated titular Bishop of Marciana and Vicar-Apostolic of Patna. On the establishment of the Catholic hierarchy in India, he was nominated Bishop of Allahabad and continued to govern the great Mission in which his long and fruitful apostolic career was passed.



We have been informed of the death of Monsieur l'Abbe Thezard, Vicar-General of the diocese of Limoges and President of the Diocesan Council of the Association. We recommend him to the prayers of the Missioners and of our Associates.



## DEPARTURE OF MISSIONERS.

The 10th of June, embarked at Marseilles for Zanzibar, sixteen Missioners of the Society of the White Fathers; the following are their names and their destination:

For Northern Nyanza: the Rev. Fathers Bec, John Joseph, Tauzin, Timothy, Van Wees, Pierre, and Brothers William and Tobias.—For Southern Nyanza: the Rev. Fathers Roussez, Leo, and Lormet, Louis, and Brother Philip.—For Unyanyembe: the Rev. Father Gosseau, Octavius, and Brother Egide.—For Tanganyika: the Rev. Father Charmoille, Marie-Joseph, and Brother Charles.—For the Upper Congo: the Rev. Father Claeys, Ferdinand, and Brother Peter Claver.—For the Nyanza: the Rev. Father Letort, Peter, and Brother James.

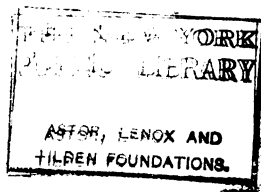
On the 6th July, embarked at Marseilles, destination, the Belgian Congo, the Rev. Father Jules Jadoul, from the diocese of Liege, Member of the Society of the Immaculate Heart of Mary (Scheut-lez-Bruxelles). A Lay Brother and eight Franciscan Missioner Sisters of Mary embarked with Father Jadoul.

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1.

Rev. RISPAL, missionary at Hakodaté.

B.

# IMPORTANT NOTICE.



We have already frequently called the attention of our Associates to the advisableness of making the last payment of their subscriptions before the end of the year to which these subscriptions belong, that is to say, before the 31st of December. This is the practice in all good works, and rightly so, for if we put off to January or February the payment of the annual alms, we are naturally inclined to think that we are making this payment for the current year.

The delay in closing the accounts beyond the time indicated has yet another serious inconvenience, namely, it retards the long and troublesome labour of the annual distribution, the results of which are awaited with legitimate impatience by the heads of the Missions.

Therefore, we think it well to remind all that the month of January is reserved for Diocesan Correspondents, in order to gather in their receipts, and that such of their payments as shall not have reached the Treasurers of the Central Councils at Lyons and Paris by the time appointed, the 31st of January, cannot be entered until the following meeting; after the 20th February, it will not even be possible to insert any corrections in the Balance Sheet.

## GENERAL REPORT OF THE RECEIPTS AND EXPENSES

## RECEIPTS (1)

Diocese of Europe	.	.	6,181,892f. 08c.
- Asia	.	.	7,018 90
- Africa	.	.	33,454 97
- America	.	.	359,387 19
- Oceania	.	.	5,296 40
Total Receipts for the year 1895			6,587,049 49
Sum remaining at the disposal of the Holy Father at the close of 1894	.	.	200,000 „
Balance from excess of Receipts over disburse- ments in the account for the year 1894			843 93
TOTAL	.	.	<u>6,787,893f. 42c.</u>

(1) The editions of the *Annals* actually struck off every second month number 269,550 copies, namely: French, 171,000; Breton, 6,485; English, 11,500; German, 32,500; Spanish, 14,500; Flemish, 6,725; Italian, 19,800; Portuguese, 1,450; Dutch, 2,800; Basque, 650; Polish, 2,050.

In the expenses of publication are comprised the cost of transport, the purchase of paper, the printing and binding of the numbers, the translation into the various languages, and the expense of accessory printing, such as Prospectuses, Pictures, Maps, &c. We may remark that the extension of the Work sometimes necessitates several editions in the same language, either on account of distance or of high custom duty, or for other reasons. Thus, amongst the editions of the *Annals*, there are three in German, two in English.

The product of the sale of the *Annals* and the collections is included in the total receipts of each diocese in which the sale has been effected.

## OF THE PROPAGATION OF THE FAITH FOR 1895.

## EXPENSES.

Missions of Europe	.	.	747,990f. 65c.
- Asia	.	.	3,111,991 10
- Africa	.	.	1,425,913 50
- America	.	.	349,056 80
- Oceania	.	.	606,798 70

Expenses of publication of the *Annals* and other  
works, in France and foreign countries (1) 296,925 99

Expenses of management in France and abroad (2) 47,796 36

Total Expenses for the year 1895 . 6,586,473 10

Sum remaining at the disposal of the Holy  
Father for his Eastern Association . 201,000 „

Excess of Receipts, to be applied as the first  
disbursements to the Missions in 1896 420 32

TOTAL . 6,787,893f. 42c.

(1) See note, page 314.

(2) In the expenses of administration are comprised not only the expenses incurred in France, but also in other countries. This outlay comprises office expenses and rent, the salaries of the employes, and the postage of letters of correspondence both with the dioceses which contribute to the Work by their alms, and with the Missions all over the globe.

The services of the administrators are at all times and everywhere given gratuitously.

We make it our duty to remind our readers that all Benefactors of the Work are especially remembered in the prayers of the Missioners.

# REPORT.

*The Allocation of alms among the different Missions, for 1895, has been made in the following order:—(The several sums for Masses and donations for special destinations are included in the allocations for the respective Missions).*

## MISSIONS OF EUROPE.

To the Vicariate-Apostolic of the Gallas Country (Mgr. Mostyn)	4,000f. „c.
To the Right Rev. Dr. Fitzgerald, Bishop of Ross (Ireland)	1,000 „
To the Right Rev. Dr. Deruaz, for the Missions of Lausanne and Geneva	32,000 „
To the Right Rev. Dr. Jardinier, Bishop of Sion, for the parishes of Aigle (Switzerland)	1,000 „
To the Right Rev. Dr. Battaglia, Bishop of Coire (Switzerland)	6,000 „
To the Right Rev. Dr. Egger, Bishop of Saint-Gall (Switzerland)	2,000 „
To the Right Rev. Dr. Haas, Bishop of Bâle (Switzerland)	20,000 „
To His Eminence Cardinal Krementz, for the Missions of Cologne	4,000 „
To the Right Rev. Dr. Korum, for the Missions of the Diocese of Treves	4,000 „
To the Right Rev. Dr. Dingelstad, for the Missions of the diocese of Münster	2,000 „
To the Right Rev. Dr. Simar, for the Missions of the diocese of Paderborn	20,000 „
To the Right Rev. Dr. Hoting, for the Missions of Northern Germany	35,000 „
To the Right Rev. Dr. Klein, for the Missions of the diocese of Limbourg	2,000 „
To the Right Rev. Dr. Haffner, for the Missions of the diocese of Mayence	2,000 „
For the Missions of the diocese of Fulde	2,000 „
To the Right Rev. Dr. Sommerwerk, Bishop of Hildesheim	14,000 „
To the Right Rev. Dr. Wahl, Vicar-Apostolic of Saxony	4,000 „

To His Eminence Cardinal Kopp, for the Missions of Pomerania and Brandenburg . . . . .	36,000f. „c.
To the same, for the Missions of the diocese of Breslau . . . . .	6,000 „
To the Most Rev. Dr. Stablewski, Archbishop of Posen and Gnesen . . . . .	12,000 „
To the Right Rev. Dr. Thiel, Bishop of Warmia . . . . .	7,000 „
To the Right Rev. Dr. Von Euch, Prefect-Apostolic of the Missions of Denmark . . . . .	40,000 „
To the Right Rev. Dr. Bitter, Bishop, Vicar-Apostolic of Sweden . . . . .	15,000 „
To the Right Rev. Dr. Fallize, Prefect-Apostolic of Norway . . . . .	28,000 „
To the Right Rev. Dr. Jaquet, Bishop, Vicar-Apostolic of Jassy . . . . .	10,000 „
To the diocese of Bucharest (Mgr. Hornstein) . . . . .	22,000 „
To the Right Rev. Dr. Doulcet, Bishop of Nicopolis . . . . .	8,000 „
To the Most Rev. Dr. Stadler, Archbishop of Serajevo . . . . .	20,000 „
To the Right Rev. Dr. Markovic, Bishop of Banjaluka . . . . .	5,000 „
To the Most Rev. Dr. Milinovich, Archbishop of Antivari . . . . .	5,000 „
To the Most Rev. Dr. Guerini, Archbishop of Scutari . . . . .	4,000 „
To the Right Rev. Dr. Marconi, Bishop of Pulati . . . . .	1,000 „
To the Right Rev. Dr. Neviani, Bishop of Sappa . . . . .	1,000 „
To the Right Rev. Dr. Dochi, Abbé of Mirdites . . . . .	2,000 „
To the Most Rev. Dr. Troksi, Archbishop of Scopia . . . . .	7,000 „
To the Most Rev. Dr. Bianchi, Archbishop of Durazzo . . . . .	3,000 „
To the Most Rev. Dr. Mennini, Archbishop, Vicar-Apostolic of Philippopolis . . . . .	7,000 „
To the Most Rev. Dr. Bonetti, Archbishop, Latin Vicar-Apostolic of Constantinople, for the Brothers' Schools, and for various Works of the Latin Vicariate and Delegation-Apostolic of Constantinople . . . . .	121,500 „
To the Most Rev. Dr. Azarian, Archbishop, for the Armenian Catholics . . . . .	40,000 „
To the same by His Holiness Pope Leo XIII. . . . .	50,000 „
For the Missions of the Lazarists at Constantinople, at Salonica, and Monastir, and the establishments of the Sisters of Charity . . . . .	70,000 „

To the Most Rev. Dr. de Angelis, Archbishop of Athens, for the Apostolic-Delegation of Greece, and for the Sisters . . . . .	15,000f. „c-
To the Most Rev. Dr. Evangelist Boni, Archbishop of Corfu . . . . .	10,000 „
To the Most Rev. Dr. Boni, Administrator of Zante . . . . .	4,000 „
To the Right Rev. Dr. Polito, Bishop of Syra, and for the Sisters . . . . .	2,500 „
To the Right Rev. Dr. Castelli, Bishop of Tyne, and for the Sisters . . . . .	2,500 „
To the Very Rev. Father Angelo, of the Mission of Candia . . . . .	3,000 „
For the Missions of the Society of Jesus at Tyno and at Syra . . . . .	6,000 „
For the Missions of the Lazarists at Santorin, and for the Sisters of Charity . . . . .	9,000 „

### MISSIONS OF ASIA.

To the Right Rev. Dr. Nicolosi, Bishop of Scio, and for the Sisters . . . . .	2,000f. „c-
To the Most Rev. Dr. Timoni, Archbishop of Smyrna, for the Brothers and Sisters . . . . .	28,000 „
For the Missions of the Lazarists at Smyrna, and the establishment of the Sisters of Charity . . . . .	25,000 „
For the Missions of the Jesuits in Armenia . . . . .	42,000 „
To the Right Rev. Dr. Hagian, Armenian Bishop of Sebaste, by His Holiness Pope Leo XIII. . . . .	3,000 „
To the Most Rev. Dr. Altmayer, Archbishop, Delegate-Apostolic of Mesopotamia, Kurdistan, and Armenia Minor . . . . .	21,000 „
To the same for the United Rites . . . . .	28,000 „
For the Missions of the Rev. Dominican Fathers of Mesopotamia and Kurdistan . . . . .	38,000 „
For the Missions of the Rev. Capuchin Fathers in Mesopotamia . . . . .	28,000 „
For the Missions of the Rev. Carmelite Fathers at Bagdad . . . . .	7,000 „
To the Most Rev. Dr. Piavi, Latin Patriarch of Jerusalem . . . . .	40,000 „



For the Greek Seminary of St. Anne of Jerusalem (Mission of the Society of Algerian Missions)	23,000f. „c.
To the Right Rev. Dr. Piavi, for the Island of Cyprus and for the Sisters	3,000 „
To the Right Rev. Dr. Duval, for the Apostolic Delegation of Syria, and for the different United Rites	56,000 „
To the Right Rev. Dr. Gregory Youssef, Greek Melchite of Damas, by His Holiness Pope Leo XIII.	30,000
To the Right Rev. Dr. Benham Benhi, Syrian Patriarch of Antioch, by His Holiness Pope Leo XIII.	30,000 „
To the Right Rev. Dr. Georges Ebed-Jesu Khayyath, Chaldean Patriarch of Babylon, by His Holiness Pope Leo XIII.	25,000 „
For the Missions of the Rev. Capuchin Fathers in Syria	12,000 „
For the Missions of the Rev. Carmelite Fathers in Syria	4,000 „
For the Missions of the Lazarists in Syria, and the establishment of the Sisters of Charity at Beyrouth	46,000 „
For the Missions of the Society of Jesus in Syria	39,000 „
To the Right Rev. Dr. Lesne, Delegate-Apostolic of Persia and Missions of the Lazarists	40,000 „
To the Right Rev. Dr. Lasserre, Vicar-Apostolic of the Mission of Aden, and for the Sisters	12,000 „
To the Very Rev. Father Reynders, for the Prefecture-Apostolic of Kashmere and Caffirstan	1,500 „
To the Right Rev. Dr. Pelckman, Bishop of Lahore	4,000 „
To the Prefect-Apostolic of Rajpoutana	8,000 „
To the Right Rev. Dr. Dalhoff, for the Missions dependent on the diocese of Bombay (Mission of the Society of Jesus)	18,000 „
To the Right Rev. Dr. Beiderlinden, Bishop of Poona (Mission of the Society of Jesus)	10,000 „
To the Most Rev. Dr. Goethals, Archbishop, for the Missions dependent on the diocese of Calcutta (Mission of the Society of Jesus)	45,000 „
To the Prefecture-Apostolic of Assam	6,000 „

To the Right Rev. Dr. Hurth, Bishop of Dacca	23,000f.	„c.
To the Right Rev. Dr. Pozzi, Bishop of Kishnagur (Congregation of Milan)	15,000	„
To the Most Rev. Dr. Melizan, Archbishop of Colombo (Missions of the Oblates of Mary Immaculate)	17,500	„
To the Right Rev. Dr. Joulain, Bishop of Jaffna (Mission of the Oblates of Mary Immaculate)	36,000	„
To the Right Rev. Dr. Pagnani, Bishop of Kandy	4,000	„
For the Missions of the Society of Jesus in Ceylon	12,000	„
To the Most Rev. Dr. Colgan, Archbishop of Madras	12,000	„
To the Right Rev. Dr. Caprotti, Bishop of Hyderabad (Mission of the Cong. of Milan)	16,000	„
To the Right Rev. Dr. Pelvat, Bishop of Nagpore	17,000	„
To the Right Rev. Dr. Clerc, Bishop of Vizagapatam	13,000	„
To the Most Rev. Dr. Gandy, Archbishop of Pondicherry (Cong. of Foreign Missions)	85,056	
To the Right Rev. Dr. Bardou, Bishop of Coimbatour (Congregation of Foreign Missions)	40,793	„
To the Right Rev. Dr. Kleiner, Bishop of Mysore (Congregation of Foreign Missions)	48,427	50
To the Right Rev. Dr. Barthe, Bishop of Madura (Mission of the Society of Jesus)	74,000	„
To the Diocese of Mangalore (Mission of the Society of Jesus)	54,000	„
To the Most Rev. Dr. Mellano, Archbishop of Verapoly	3,000	„
To the Right Rev. Dr. Ferdinand Ossi, Bishop of Quilon	8,000	„
To the Right Rev. Dr. Medlycott, Bishop, Vicar-Apostolic of Trichoor	8,000	„
To the Right Rev. Dr. Lavigne, Bishop, Vicar-Apostolic of Cottayam	8,000	„
To the Right Rev. Dr. Usse, Bishop, Vicar-Apostolic of Northern Burmah (Congregation of Foreign Missions)	26,281	„
To the Right Rev. Dr. Roch Tornatore, Vicar-Apostolic of Eastern Burmah (Congregation of Milan)	19,000	„
To the Right Rev. Dr. Cardot, Vicar-Apostolic of Southern Burmah (Congregation of Foreign Missions)	39,218	„
To the Right Rev. Dr. Vey, Vicar-Apostolic of Siam (Congregation of Foreign Missions)	49,280	„

To the Right Rev. Dr. Fee, Bishop of Malacca (Congregation of Foreign Missions) .	38,840f. „c	
For the College of Pulo-Pinang (Congregation of Foreign Missions) .	10,000	„
For the Procurator of the Congregation of Foreign Missions at Singapore .	10,500	„
To the Right Rev. Dr. Grosgeorge, Vicar-Apostolic of Cambodia (Cong. of Foreign Missions)	36,024	„
To the Right Rev. Dr. Caspar, Bishop, Vicar-Apostolic of Northern Cochinchina (Congregation of Foreign Missions) .	40,446	„
To the Right Rev. Dr. Van Camelbeke, Bishop, Vicar-Apostolic of Eastern Cochinchina (Congregation of Foreign Missions) .	45,512	50
To the Right Rev. Dr. Depierre, Bishop, Vicar-Apostolic of Western Cochinchina (Congregation of Foreign Missions) .	63,520	„
To the Right Rev. Dr. Colomer, Vicar-Apostolic of Northern Tonquin (Mission of the Rev. Dominican Fathers) .	23,000	„
To the Right Rev. Dr. Terres, Vicar-Apostolic of Eastern Tonquin (Mission of the Rev. Dominican Fathers) .	20,000	„
To the Right Rev. Dr. Oñate, Vicar-Apostolic of Central Tonquin (Mission of the Rev. Dominican Fathers) .	34,000	„
To the Right Rev. Dr. Pineau, Bishop, Vicar-Apostolic of Southern Tonquin (Congregation of Foreign Missions) .	43,768	50
To the Right Rev. Dr. Gendreau, Bishop, Vicar-Apostolic of Western Tonquin (Congregation of Foreign Missions) .	62,207	50
To the Right Rev. Dr. Ramond, Vicariate-Apostolic of Upper Tonquin (Congregation of Foreign Missions) .	28,640	„
To the Right Rev. Dr. Jackson, Prefect-Apostolic of the Island of Borneo .	13,000	„
To the Most Rev. Dr. Staal, Archbishop, Vicar-Apostolic of Batavia .	6,000	„
To the Right Rev. Dr. Sarthou, Bishop, Vicar-Apostolic of Northern Pé-tché-ly (Mission of the Lazarists) .	23,000	„
To the Right Rev. Dr. Bruguiere, Vicar-Apostolic of Western Pé-tché-ly (Mission of the Lazarists)	22,000	„

To the Right Rev. Dr. Bulté Bishop, Vicar-Apostolic of South-Eastern Pé-tché-ly (Mission the Society of Jesus)	23,000f. „c.
To the Right Rev. Dr. Scarella, Bishop, Vicar-Apostolic of Northern Ho-Nan (Mission of the Congregation of Milan)	13,000 „
To the Right Rev. Dr. Guillon, Vicar-Apostolic of Manchuria (Cong. of Foreign Missions)	35,972 „
To the Right Rev. Dr. Rutjes, Bishop, Vicar-Apostolic of Eastern Mongolia	30,000 „
To the Vicariate-Apostolic of Central Mongolia	28,000 „
To the Right Rev. Dr. Hamer, Vicar-Apostolic of Western Mongolia	27,000 „
To the Very Rev. Father Van Hoot, Superior of the Mission of Ili	7,000 „
To the Right Rev. Dr. Hubert Otto, Vicar-Apostolic of Southern Kan-sou (Belgian Mission)	24,000 „
For the Agency of Shang-hai (Belgian Missions)	3,000 „
To the Right Rev. Dr. Pagnucci, Bishop, Vicar-Apostolic of Northern Chen-si (Mission of the Franciscan Fathers)	13,000 „
To the Right Rev. Dr. Passerini, Vicar-Apostolic of Southern Chen-si	17,000 „
To the Right Rev. Dr. Grassi, Bishop, Vicar-Apostolic of Chan-si (Mission of the Franciscan Fathers)	10,000 „
To the Right Rev. Dr. Hoffmann, Vicar-Apostolic of Southern Chan-si (Mission of the Franciscan Fathers)	15,000 „
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To the Right Rev. Dr. Schang, Vicar-Apostolic of Eastern Chan-tong	12,000 „
To the Right Rev. Dr. Anzer, Bishop, Vicar-Apostolic of Southern Chan-tong	22,000 „
To the Right Rev. Dr. Reynaud, Bishop, Vicar-Apostolic of Tché-kiang (Mission of the Lazarists)	20,000 „
To the Right Rev. Dr. Volonteri, Bishop, Vicar-Apostolic of Southern Ho-nan (Mission of the Congregation of Milan)	16,000 „

To the Very Rev. Dr. Perez, Vicar-Apostolic Northern Hou-nam (Mission of the Augustinian Fathers)	7,000f. „c.
To the Right Rev. Dr. Fantosati, Bishop, Vicar-Apostolic of Southern Hou-nam (Mission of the Franciscan Fathers)	11,000 „
To the Right Rev. Dr. Carlassare, Bishop, Vicar-Apostolic of Eastern Hou-pé (Mission of the Franciscan Fathers)	15,000 „
To the same for the Procurator of Han-keou	3,000 „
To the Right Rev. Dr. Banci, Bishop, Vicar-Apostolic of Northern Hou-pé (Mission of the Franciscan Fathers)	14,000 „
To the Right Rev. Dr. Christiaens, Vicar-Apostolic of Southern Hou-pe (Mission of the Franciscan Fathers)	17,000 „
To the Right Rev. Dr. Garnier, Vicar-Apostolic of Kiang-nan (Society of Jesus)	10,000 „
For the Agency of the Congregation of Foreign Missions at Shang-hai	10,500 „
To the Right Rev. Dr. Bray, Bishop, Vicar-Apostolic of Northern Kiang-si (Mission of the Lazarists)	13,000 „
To the Right Rev. Dr. Coqset, Bishop, Vicar-Apostolic of Southern Kiang-si (Mission of the Lazarists)	14,000 „
To the Right Rev. Dr. Vic, Bishop, Vicar-Apostolic of Eastern Kiang-si (Mission of the Lazarists)	21,000 „
To the Right Rev. Dr. Guichard, Bishop, Vicar-Apostolic of Kouy-tcheou (Congregation of Foreign Missions)	43,704 50
To the Right Rev. Dr. Dunand, Bishop, Vicar-Apostolic of Western Su-tchuen (Congregation of Foreign Missions)	43,680 „
To the Right Rev. Dr. Chouvellon, Bishop, Vicar-Apostolic of Eastern Su-tchuen (Congregation of Foreign Missions)	47,417 „
To the Right Rev. Dr. Chatagnon, Bishop, Vicar-Apostolic of Southern Su-tchuen (Congregation of Foreign Missions)	42,591 „
To the Right Rev. Dr. Biet, Bishop, Vicar-Apostolic of Thibet (Congregation of Foreign Missions)	24,495 50

To the Right Rev. Dr. Escoffier, Bishop, Vicar-Apostolic of Yun-nan (Cong. of Foreign Missions)	37,187f. 50c.
To the Vicariate-Apostolic of Amoy (Dominican Fathers)	7,000 „
To the Vicariate-Apostolic of Fou-tcheou (Dominican Fathers)	15,000 „
To the Right Rev. Dr. Chouzy, Prefect-Apostolic of the Mission of Kouang-si (Congregation of Foreign Missions)	19,361 „
To the Right Rev. Dr. Chausse, Bishop, Prefect-Apostolic of Kouang-tong and Hai-nan (Cong. of Foreign Missions)	48,900 „
To the Vicariate-Apostolic of Hong-Kong (Mission of the Congregation of Milan)	10,000 „
To the same, for the Italian Missions of China at Hong-Kong	3,000 „
For the Agency of the Congregation of Foreign Missions at Hong-Kong	17,960. „
To the Right Rev. Dr. Mutel, Bishop, Vicar-Apostolic of Corea (Cong. of Foreign Missions)	30,958 „
To the Most Rev. Dr. Osouf, Archbishop of Tokio, Northern Japan (Congregation of Foreign Missions)	38,928 „
To the Right Rev. Dr. Chatron, Bishop of Osaka, Central Japan (Cong. of Foreign Missions)	34,775 50
To the Right Rev. Dr. Cousin, Bishop of Nagasaki, Southern Japan (Congregation of Foreign Missions)	36,863 „
To the Right Rev. Dr. Berlioz, Bishop of Hakodate (Japan) (Cong. of Foreign Missions)	30,193 „

### MISSIONS OF AFRICA.

To the Most Rev. Dr. Dusserre, Archbishop, for the Missions dependent on the diocese of Algiers	11,000f. „c.
To the same, for the Missions of Kabylia (Mission of the Society of Algerian Missioners)	23,000 „
To the Most Rev. Dr. Toulotte, Archbishop, Vicar-Apostolic of Sahara (Algerian Missioners)	20,000 „
To the Missions depending on the diocese of Constantine	17,000 „
To the Right Rev. Dr. Soubrier, for the Missions depending on the diocese of Oran	14,000 „

To the Most Rev. Dr. Combes, Archbishop, for the diocese of Carthage . . . . .	15,000f. „c.
Mission of the Franciscan Fathers of Tripoli . . . . .	8,000 „
To the Most Rev. Dr. Bonfigli, Archbishop, Vicar-Apostolic of Egypt, for the Schools of the Brothers and for the Establishment of the Nuns of the Good Shepherd . . . . .	31,000 „
To the Right Rev. Dr. Cyrille Macaire, Vicar-Apostolic of the Copts, by His Holiness Pope Leo XIII. . . . .	25,000 „
To the General of the Society of Jesus, for the Copts, by His Holiness Pope Leo XIII. . . . .	30,000 „
For the Missions of the Prefecture-Apostolic of the Egyptian Delta (African Missions of Lyons) . . . . .	26,000 „
For the Missions of the Franciscans of Upper Egypt . . . . .	6,000 „
For the Missions of the Society of Jesus at Minieh . . . . .	14,000 „
For the Missions of the Lazarists at Alexandria in Egypt, and the establishment of the Sisters of Charity . . . . .	20,000 „
To the Right Rev. Dr. Roveggio, Vicar-Apostolic Central Africa . . . . .	8,000 „
To the Right Rev. Dr. Carbonara, Prefect-Apostolic of Erythree . . . . .	12,000 „
To the Right Rev. Dr. Taurin, Bishop, Vicar-Apostolic of the Gallas (for the Mission of the Capuchin Fathers) . . . . .	14,000 „
To the Right Rev. Dr. Hirth, Bishop, Vicar-Apostolic of Southern Victoria Nyanza (Mission of the Society of Algerian Missioners) . . . . .	22,000 „
To the Right Rev. Dr. Guillermin, Bishop, Vicar-Apostolic of Northern Victoria Nyanza (Mission of the Society of Algerian Missioners) . . . . .	40,000 „
To the Right Rev. Dr. Hanlon, Bishop, Vicar-Apostolic of the Upper Nile . . . . .	12,000 „
To the Right Rev. Dr. Roelens, Bishop, Vicar-Apostolic of Upper-Congo (Algerian Missions) . . . . .	26,000 „
To the Right Rev. Dr. Girault, Administrator, Vicar-Apostolic of Ounyanjembe (Mission of the Society of Algerian Missions) . . . . .	23,000 „
To the Right Rev. Dr. Lechaptois, Bishop, Vicar-Apostolic of Lake Tanganika (for the Mission of the Society of Algerian Missions) . . . . .	28,000 „

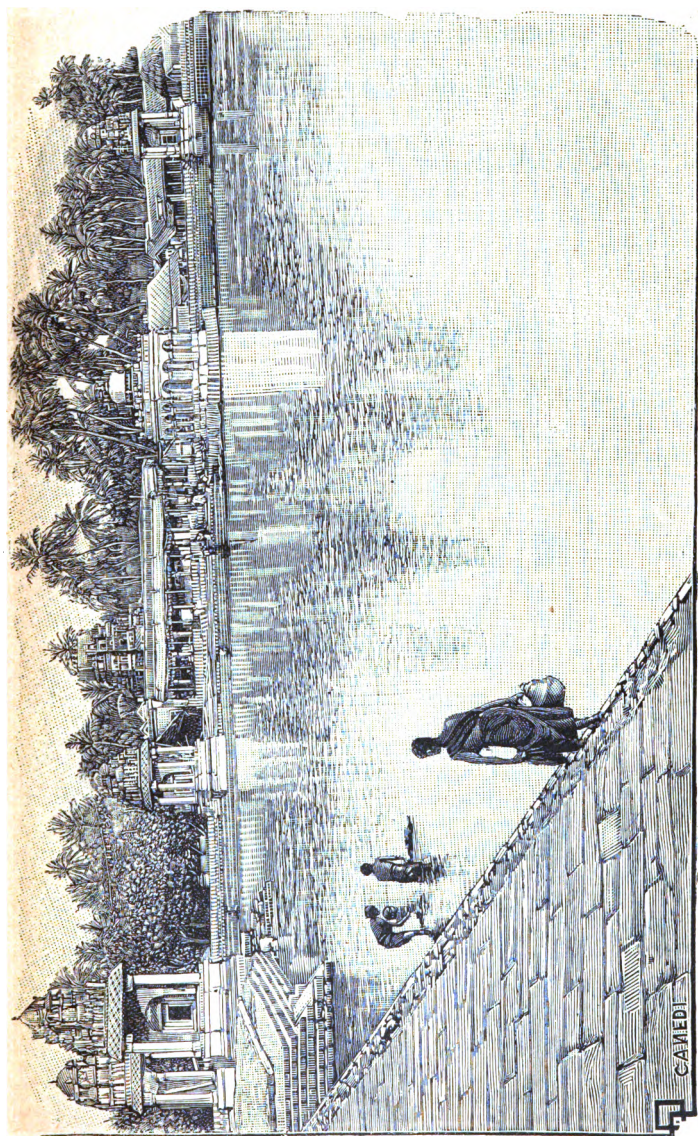
To the Right Rev. Dr. Dupont, for the Mission of Lake Nyassa (Mission of the Society of Algerian Missioners)	10,000f. „c.
For the Procurator of the Society of Algerian Missioners at Zanzibar	4,000 „
To the Right Rev. Dr. Courmont, Bishop, Vicar-Apostolic of Northern Zanzibar (Society of the Sacred Heart of Mary)	36,000 „
To the Very Rev. Father Kerr, Superior of the Mission of Upper Zambeze (Mission of the Society of Jesus)	50,000 „
To the Right Rev. Dr. Jolivet, Bishop, Vicar-Apostolic of Natal (Mission of the Oblates of Mary Immaculate)	19,000 „
To the Right Rev. Dr. Gaughran, Vicar-Apostolic of the Orange Free States (Mission of the Oblates of Mary Immaculate)	20,000 „
To the Very Rev. Father Baudry, Prefect-Apostolic of Basutoland (Mission of the Oblates of Mary Immaculate)	29,000 „
To the Very Rev. Father Schoch, Prefect-Apostolic of the Transvaal (Mission of the Oblates of Mary Immaculate)	15,000 „
To the Right Rev. Dr. Strobino, Bishop, Vicar-Apostolic of the Cape (Eastern Province)	11,000 „
To the Right Rev. Dr. Leonard, Vicar-Apostolic of the Cape (Western Province)	8,000 „
To the Very Rev. Father Simon, Prefect-Apostolic of the Mission of the Orange River	20,000 „
To the Very Rev. Father Lecompte, Prefect-Apostolic of the Mission of Cimbebasia (Congregation of the Holy Ghost and of the Sacred Heart of Mary)	18,000 „
To the Very Rev. Father Campana, Prefect-Apostolic of Lower Congo (Congregation of the Holy Ghost and the Sacred Heart of Mary)	19,000 „
To the Very Rev. Dr. Van Ransle, Vicar Apostolic of Belgian Congo	18,000 „
To the Rev. Dr. Carrie, Bishop, Vicar-Apostolic of the French Congo (Congregation of the Holy Ghost and the Sacred Heart of Mary)	20,000 „
To the Right Rev. Dr. Augouard, Vicar-Apostolic of Oubanghi (Mission of the Congregation of the Holy Ghost and the Sacred Heart of Mary)	30,000 „



To the Vicariate-Apostolic of Gaboon (Congregation of the Holy Ghost and the Sacred Heart of Mary)	32,000f.
To the Very Rev. Father Joseph Lutz, Vice-Prefect-Apostolic of Lower Niger (Mission of the Congregation of the Holy Ghost and the Sacred Heart of Mary)	12,000 „
For the Mission of Fernando-Po	8,000 „
To the Very Rev. Father Pallotins, for the Mission of Cameroun	4,000 „
To the Right Rev. Dr. Pellet, Bishop, Vicar-Apostolic of the Coast of Benin (African Missions of Lyons)	42,000 „
To the Very Rev. Father Zappa, for the Mission of the Upper Niger (African Missions of Lyons)	14,000 „
To the Very Rev. Father Bricet, for the Mission of Dahomey (African Missions of Lyons)	17,000 „
To the Very Rev. Father Albert, for the Missions of the Gold Coast (African Missions of Lyons)	20,000 „
For the Missions of the Ivory Coast (African Missions Lyons)	8,200 „
For the Mission of Togoland	10,000 „
To the Very Rev. Father Blanchet, Pro-Vicar-Apostolic of Sierra-Leone (Congregation of the Holy Ghost and of the Sacred Heart of Mary)	19,000 „
To the Right Rev. Dr. Barthet, Vicar-Apostolic of Senegambia (Mission of the Cong. of the Holy Ghost and of the Sacred Heart of Mary)	50,000 „
To the Right Rev. Dr. Cazet, Bishop, Vicar-Apostolic of Madagascar (Mission of the Society of Jesus)	108,000 „
To the Right Rev. Dr. Crouzet, Vicar-Apostolic of Southern Madagascar (Mission of Lazarists)	30,000 „
To the Very Rev. Dr. Hudrisier, for the Missions of Port Victoria, Seychelle Islands	8,000 „
For the Missions of the Indians and Chinese in the Isle of Bourbon	2,000 „
For the Missions of the Indians and Chinese in the diocese of Port Louis (Isle of Mauritius)	2,000 „

## MISSIONS OF AMERICA.

To the Right Rev. Dr. MacNeill, Vicar-Apostolic of St. George's (Newfoundland)	3,000f.	„c.
To the Right Rev. Dr. Langevin, Bishop of St. Boniface (Mission of the Oblates of Mary Immaculate)	18,500	„
To the Right Rev. Dr. Grandin, Bishop of St. Albert (Mission of the Oblates of Mary Immaculate)	32,500	„
To the Right Rev. Dr. Pascal, Vicar-Apostolic of Saskatchewan (Mission of the Oblates of Mary Immaculate)	27,500	„
To the Right Rev. Dr. Grouard, Bishop, Vicar-Apostolic of Athabaska-Mackenzie (Mission of the Oblates of Mary Immaculate)	41,000	„
To the Right Rev. Dr. Durieu, Bishop of Westminster (Oblates of Mary Immaculate)	39,000	„
For the Indian Missions of the Society of Jesus in Canada	9,000	„
For the Missions of the Society of Jesus in Alaska	15,000	„
To the Right Rev. Dr. Hennessy, Bishop of Wichita	3,000	„
For the Missions of the Society of Jesus in the Rocky Mountains	20,000	„
To the Right Rev. Dr. Bourgade, Vicar-Apostolic of Arizona (United States)	4,000	„
To the Superior of the Missions of Lower California	3,000	„
To the Most Rev. Dr. Chapelle, Archbishop of Santa-Fé (United States)	7,000	„
To the Right Rev. Dr. Meerchaert, Vicar-Apostolic of the Indian Territory	18,000	„
To the Right Rev. Dr. Durier, Bishop of Natchitoches (United States)	6,400	„
To the Right Rev. Dr. Heslin, Bishop of Natchez (United States)	6,000	„
To the Right Rev. Dr. Naughten, Bishop of Roseau (English Antilles)	9,000	„
To the Right Rev. Dr. Gordon, Vicar-Apostolic of Jamaica (Mission of the Congregation of the Sacred Heart of Jesus)	6,000	„



PONDICHERRY. — Holy pond of Combaconam.

B.

Lyon Imp. A. Rey



To the Right Rev. Dr. Flood, for the Port of Spain . . . . .	3,000f. „c.
To the Right Rev. Dr. Joosten, Vicar-Apostolic of Curacao . . . . .	11,000 „
To the Prefect-Apostolic of British Honduras (Missions of the Society of Jesus) . . . . .	5,000 „
To the Right Rev. Dr. Wulfingh, Vicar-Apostolic of Surinam . . . . .	20,000 „
To the Prefecture-Apostolic of Oyapoek . . . . .	5,000 „
To the Right Rev. Dr. Cagliero, Vicar-Apostolic of Northern Patagonia . . . . .	6,000 „
To the Right Rev. Dr. Fagnano, Prefect-Apostolic of Southern Patagonia . . . . .	12,000 „

### MISSIONS OF OCEANIA.

To the Very Rev. Father Ambroise, Pro-Vicar-Apostolic of Kimberley . . . . .	4,000f. „c.
To the Right Rev. Dr. Maher, Bishop of Port-Augusta (Australia) . . . . .	3,000 „
To the Right Rev. Dr. Lenihan, Bishop of Auckland (Maori Diocese, New-Zealand) . . . . .	12,800 „
To the Marist Fathers, for the Mission of the Maoris in the dioceses of Wellington and Christchurch (New-Zealand) . . . . .	20,000 „
To the Most Rev. Dr. Navarre, Archbishop, Vicar-Apostolic of New-Guinea, (Mission of the Sacred Heart of Issoudun) . . . . .	40,000 „
To the Mission of Wilhelmsland (German New Guinea) . . . . .	5,000 „
To the Right Rev. Dr. Couppe, Vicar-Apostolic of New-Pomerania (Mission of the Sacred Heart of Issoudun) . . . . .	28,000 „
To the Very Rev. Father Bontemps, for the Mission of Micronesia (Mission of the Sacred Heart of Issoudun) . . . . .	30,000 „
To the Procurator of the Fathers of the Sacred Heart of Issoudun in Sydney . . . . .	5,000 „
To the Right Rev. Dr. Lamaze, Bishop, Vicar-Apostolic of Central Oceania (Mission of the Marist Fathers) . . . . .	40,000 „
VOL. LIX.—NO. 354. . . . .	22 „

To the Right Rev. Dr. Broyer, Vicar-Apostolic of the Navigators' Isles, Mission of the Marist Fathers	40,000f. „c.
To the Right Rev. Dr. Vidal, Vicar-Apostolic of Fidji Islands (Mission of the Marist Fathers)	62,000 „
To the Right Rev. Dr. Fraysse, Bishop, Vicar-Apostolic of New Caledonia (Mission of the Marist Fathers)	88,000 „
For the Agency of the Marist Fathers at Sydney (Australia)	12,000 „
To the Right Rev. Dr. Verdier, Bishop, Vicar-Apostolic of Mangareva and Tahiti (Mission of the Congregation of the Sacred Hearts)	45,000 „
To the Right Rev. Dr. Ropert, Bishop, Vicar-Apostolic of the Group of the Sandwich Islands (Mission of the Congregation of the Sacred Hearts)	47,000 „
To the Right Rev. Dr. Martin, Vicar-Apostolic of the Marquesas Group (Mission of the Congregation of the Sacred Hearts)	28,000 „

### ADDITIONAL GRANTS TO DEFRAY THE MISSIONERS' TRAVELLING EXPENSES.

#### EUROPE.

Mission of Lazarists in Santorin	300f. „c.
„ „ Constantinople, Macedonia and Bulgaria	2,095 „

#### ASIA.

Mission of the Lazarists in Smyrna	660f. „c
„ „ Dominicans of Mesopotamia	1,800 „
„ „ Lazarists in Syria	1,440 „
To the Delegation-Apostolic of Persia	1,500 „
To the Vicariate-Apostolic of Arabia	500 „
To the Diocese of Lahore	10,000 „
To the Prefecture-Apostolic of Rajpoutana	5,500 „
To the Diocese of Krishnagur	500 „
To the Diocese of Madras	4,375 „
„ „ Hyderabad	800 „
„ „ Nagpore	8,000 „
„ „ Pondicherry	4,000 „
„ „ Coimbatour	2,000 „

To the Diocese of Mysore . . .	2,000f. „c.
To the Vicariate-Apostolic of Northern Burmah	2,500 „
„ „ Eastern Burmah	4,800 „
„ „ Southern Burmah	2,500 „
„ „ Siam . . .	2,000 „
„ „ Malacca . . .	500 „
„ „ Cambodia . . .	500 „
„ „ Northern CochinChina	1,500 „
„ „ Eastern „ . . .	1,500 „
„ „ Western „ . . .	1,500 „
„ „ Southern Tonquin . . .	2,500 „
„ „ Western Tonquin . . .	5,000 „
„ „ Northern Tche-ly . . .	710 „
„ „ Western Tche-ly . . .	520 „
„ „ Northern Ho-nan . . .	1,600 „
„ „ Southern Manchuria	1,000 „
„ „ Central Mongolia . . .	6,125 „
„ „ Western Mongolia . . .	3,675 „
„ „ Northern Chan-si . . .	2,000 „
„ „ Northern Chen-si . . .	2,000 „
„ „ Kan-Sou . . .	3,332 „
„ „ Tche Kiang . . .	600 „
„ „ Southern Hou Nam	1,000 „
„ „ Eastern Hou-pé . . .	1,000 „
„ „ Northern Hou-pe . . .	1,000 „
„ „ Northern Kiang-si . . .	550 „
„ „ Southern Kiang-si . . .	660 „
„ „ Eastern Kiang-si . . .	615 „
To the Vicar.-Apostolic of Kouy-tcheou . . .	2,500 „
„ „ Western Su-tchuen . . .	2,500 „
„ „ Eastern Su-tchuen . . .	2,500 „
„ „ Southern Su-tchuen . . .	2,500 „
„ „ Thibet . . .	2,000 „
„ „ Yun-nan . . .	2,500 „
To the Prefecture-Apostolic of Kouang-tong . . .	2,000 „
To the Vicariate-Apostolic of Hong-Kong . . .	600 „
To the Establishment for the Society of Foreign Missions at Hong-Kong . . .	4,000 „
To the Vicar-Apostolic of Corea . . .	1,500 „
To the Diocese of Tokio . . .	2,000 „
To the Diocese of Osaka . . .	1,500 „
To the Diocese of Nagasaki . . .	2,000 „
To the Diocese of Hakodate . . .	1,500 „
	22 *

## AFRICA.

To the Prefecture-Apostolic of the Egyptian Delta	600f.	„c-
Mission of Lazarists in Egypt . . .	550	„
To the Vicar.-Apostolic of Soudan . . .	6,000	„
„ „ Northern Victoria-Nyanza . . .	30,000	„
„ „ Southern Victoria-Nyanza . . .	18,000	„
„ „ Upper Congo . . .	7,000	„
„ „ Ounyanjembe . . .	12,000	„
„ „ Tanganika . . .	4,000	„
„ „ Zanzibar . . .	2,000	„
„ „ Eastern Cape . . .	1,500	„
To the Missions of Cimbebasia and Cunene . . .	600	„
To the Prefect.-Apostolic of Lower Congo . . .	2,000	„
„ „ Belgian Congo . . .	2,400	„
„ „ French Congo . . .	1,000	„
„ „ Oubanghi . . .	1,750	„
„ „ Gaboon . . .	2,695	„
To the Prefect-Apostolic of Lower Niger . . .	800	„
To the Vicar.-Apostolic of Coast of Benin . . .	4,800	„
To the Mission of the Niger . . .	2,400	„
„ „ Dahomey . . .	3,400	„
„ „ Gold Coast . . .	5,000	„
„ „ Ivory Coast . . .	1,800	„
To the Vicar.-Apostolic of Sierra Leone . . .	1,860	„
„ „ Senegambia . . .	1,350	„
„ „ Southern Madagascar . . .	6,800	„
To the Diocese of Port-Victoria . . .	2,400	„

## AMERICA.

To the Diocese of Duluth . . .	500f.	„c-
„ „ Natchitoches . . .	1,400	„
„ „ Port of Spain . . .	3,000	„
To the Vicar.-Apostolic of Southern Patagonia . . .	8,000	„
To the Missions of Mendez and Gualaquiza . . .	4,000	„

## OCEANIA.

To the Diocese of Grafton . . .	4,500	„
To the Diocese of Auckland . . .	800	„
To the Dioceses of Wellington and Christchurch . . .	5,000	„



To the Vicar.-Apostolic of New-Guinea	.	1,400f. c.,,
" " New Pomerania	.	5,000 "
" " Central Oceania	.	4,000 "
" " Navigators' Islands	.	6,000 "
" " Fidji	.	9,000 "
" " New Caledonia and	.	
New Hebrides	.	7,000 "
To the Procurator of the Marist Fathers at		
Sydney	.	2,000 "
To the Procurator of the Marist Fathers at		
Issoudun and Sydney	.	800 "
To the Vicar.-Apostolic of the Sandwich Isles	.	8,000 "
" " Marquises Isles	.	1,750 "

DONATIONS TRANSMITTED TO THE MISSIONS ACCORDING TO THE INTENTIONS OF BENEFACTORS.

Europe	.	.	.	18,095 65	} 390,238f. 75c.
Asia	.	.	.	166,129 10	
Africa	.	.	.	150,008 50	
America	.	.	.	9,256 80	
Oceania	.	.	.	46,748 70	
					<u>6,241,750f. 75c.</u>

## GENERAL REPORT OF THE RECEIPTS AND EXPENSES



## RECEIPTS (1).

	£	s.	d.
Dioceses of Europe . . . . .	247,275	18	8
— Asia . . . . .	280	15	2
— Africa . . . . .	1,338	4	0
— America . . . . .	14,375	9	7½
— Oceania . . . . .	211	17	1
Sum remaining at the disposal of the Holy Father at the close of 1894 . . . . .	8,000	0	0
Surplus carried from Accounts of 1894 . . . . .	33	15	1½
<b>TOTAL . . . . .</b>	<b>£271,515</b>	<b>14</b>	<b>8</b>

(1) The editions of the *Annals* actually struck off every second month number 269,550 copies, namely: French, 171,000; Breton, 6,485; English, 11,500; German, 32,500; Spanish, 14,500; Flemish, 6,725; Italian, 19,800; Portuguese, 1,450; Dutch, 2,800; Basque, 650; Polish, 2,050.

In the expenses of publication are comprised the cost of transport, the purchase of paper, the printing and binding of the numbers, the translation into the various languages, and the expense of accessory printing, such as Prospectuses, Pictures, Maps, &c. We may remark that the extension of the Work sometimes necessitates several editions in the same language, either on account of distance or of high custom duty, or for other reasons. Thus, amongst the editions of the *Annals*, there are three in German, two in English.

The product of the sale of the *Annals* and the collections is included in the total receipts of each diocese in which the sale has been effected.

## OF THE PROPAGATION OF THE FAITH FOR 1895.

## EXPENSES.

		£	s.	d.
Missions of Europe	. .	29,919	12	6
— Asia	. .	124,479	12	11
— Africa	. .	57,086	10	9½
— America	. .	13,962	5	5
— Oceania	. .	24,271	18	11
Cost of publication of the Annals and other works in France and elsewhere (1)	. .	11,877	0	9½
Cost of Administration in France and other countries (2)	. .	1,911	17	1
Total Expenses for the year 1895	. .	263,458	18	5
Sum remaining at the disposal of His Holiness for the Eastern Churches	. .	8,040	0	0
Carried over towards the first payments to be made in 1896	. . .	16	16	3
TOTAL	. . .	£271,515	14	8

(1) See note, page 334.

(2) In the expenses of administration are comprised not only the expenses incurred in France, but also in other countries. This outlay comprises office expenses and rent, the salaries of the employes, and the postage of letters of correspondence both with the dioceses which contribute to the Work by their alms, and with the Missions all over the globe.


The services of the administrators are at all times and everywhere given gratuitously.

We make it our duty to remind our readers that all Benefactors of the Work are especially remembered in the prayers of the Missioners.

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A FEW REMARKS  
ON THE ALLOCATION OF THE FUNDS.

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 XAMINING attentively the work of distribution of the funds and contrasting the sums allocated to each Mission in 1896 with the sums granted in 1895, it will be seen with regret that, owing to the force of circumstances, we have been, in general, obliged to retrench.

And yet our Associates, even while recognizing this sad fact, can form but a faint idea of the poignant regret felt by the Directors of the Councils of the Association of the Propagation of the Faith. "The harvest is ripening, numerous labourers are praying to be allowed to go forth, to devote their lives to the work and to die," write to us all the Bishops, directors of Vicariates; "peoples hitherto unknown or rebellious, now hold out the hand to us, but we need more ample means; we beseech you to increase our usual allowance." And, to strengthen this petition, they prove to us, by plain figures, how insufficient are the sums we allot them. Alas! the only answer we can give is the avowal of our utter inability to comply with their prayers.

Doubtless, as we remarked in our May number, that we were very nearly enabled to maintain our usual position, that, at the worst, we had to acknowledge only a slight deficit (this deficit explained by the return from Mexico of our temporary Delegates to that country) at a time when local Missions recently established in Catholic countries for the defence of religion make many calls upon our charity, is a result for which we render thanks to God and which we attribute to the zeal of our collaborateurs. But, for the Bishop in a distant land, whose apostolic heart is filled with visions

of fresh conquest and who counts upon the success of his just petition to the Councils, what sorrow, what disappointment when he faces the reality, a diminution in the already too limited resources at his disposal! These peoples flocking to him, he cannot evangelize; they must then remain still longer plunged in the darkness of paganism and cannot be illumined by the sun of the Redemption!

Of a certainty, in his heart, as a Christian Priest, he welcomes the newly-created Missions which share with him each year the *half-penny* of the Propagation of the Faith; but, thinking of his own neophytes, he addresses himself to our Associates and to our diocesan directors throughout the world with a far more moving eloquence than we can command: "there are, in these distant lands, sheep still wandering from the Fold; I must gather them in. For them, I am ready to give my life; for them, my Priests, my auxiliaries, youths and maidens, will offer the homage of their hearts, hearts filled with a devotedness unknown to even the best mothers. You, brothers who remain in your homes, instead of your blood, give us your gold, your savings, large or small. It is for the Work of the Propagation of the Faith, that Association which Cardinal Parocchi lately called "the wonder of the nineteenth century," it is for the salvation of immortal souls and the extension of the kingdom of God!"



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# MISSIONS OF ASIA.

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## ARCHDIOCESE OF PONDICHERRY.

The touching episode we are about to read contains some curious details of Indian customs. The providential and happy ending of this little story will lend it an additional interest for the readers of the *Annals* (1).

### LETTER FROM MONSIEUR BARRALON, OF THE SOCIETY OF FOREIGN MISSIONS, PARIS.

 HAVE always been struck by the manner in which, in the conduct of human affairs, Providence extracts good from evil and, without violating the free will of man, guides that will to its own ends. The true story I am about to relate is a striking illustration of this.

Ten years ago, a little shoemaker named Kitterie, who was then called *Nayou* (serpent), was twelve years old and, in common with all her family, was a pagan. She often came with her eldest sister to our settlement to gather branches of the cocoa-nut tree for firing. It happened that she was attacked by cholera and her good angel inspired her with the idea of asking for a Priest, as it frequently happens that the pagans, seeing us visit our sick Christians, send for us to attend them also, especially in cases of epidemic.

I found the poor little creature lying upon the damp earth at the foot of a tree, and ill protected from the rain by a few cocoa palm

(1) The illustrations are all taken from photographs sent by Monsieur Barralon.

leaves. Her body was covered with ashes, with which, according to custom, she had been rubbed. She seemed to be very near her end, but still she had strength enough to partly raise herself on seeing me and to cast herself at my feet, embracing them.

She formally asked for baptism and I baptized her, with the consent of her family, who promised to send her to me later on in order to complete her religious instruction, in case she recovered. Contrary to all expectation, she survived, and after a few days she came to learn her prayers, along with her elder sister, Mariamal, who was also baptized.

The father and mother alone resisted my efforts. Not only did they remain unconverted, but after some time they refused to allow their children to come to church. Prayers were neglected; then forgotten; the medal and rosary received at baptism were put aside; with the disappearance of the cholera, the fear of God vanished.



It was not hatred of religion that urged Papoo, the father of the young girls, to act thus, as I learned later on. It was the fear of not being able to get them married, as all the rest of the tribe remained pagan.

An occasion soon offered for wiping out, at least so they thought, the Christian character received in baptism; this was the great pagan festival of *Maka-mayam*, which takes place every twelve years at Combaconam. All who assist at this festival and who bathe in the sacred pool come out purified from their sins, according to Brahmanite belief, and therefore pagans from all parts of India resort there by hundreds of thousands (1).

Kitterie and Mariamal, brought there by their parents, mingled in the crowd and bathed in the sacred pool, and thenceforth they lived as pagans.

(1) An account of this festival was published in the *Missions Catholiques*, August and September, 1888.



In India, the caste of *Sakilis* (shoemakers) is a poor and much despised race. In the social scale, they are far beneath these poor pariahs who, shunned by all, revenge themselves by despising in their turn the poor *Sakilis*. How often have I been the saddened witness of the degrading manner in which these unhappy beings receive payment for their work! A pair of sandals is laid on the ground, the Sakili retires and the purchaser comes and examines them. If he is pleased, he puts them on and goes his way, flinging the price agreed upon on the ground, and the workman, his customer having departed, comes and picks up the money.

Papoo, Kitterie's father, eked out a poor living by this miserable industry, but for several generations the family had also held an official position of which they were very proud and which, from time to time, added a little to their income. Papoo was state hangman for the district, or, as we would say in France, executive of high functions. Each time that he exercised his prerogative, he was thrown a sum equivalent to one pound sterling. Those were good times, but they did not recur often enough to attract suitors for his daughters. Still, they were married somehow or other, but at the end of two or three years they were left widows.

Poor children, I often met them when going my rounds, and when they could not avoid me, they pretended not to see me. All the family being pagans, I had no means of trying to bring back these poor sheep to the Fold, yet I hoped and prayed. The case was a bad one, but it was destined to become still worse before the action of Divine Mercy was to be made manifest.



Kitterie tired of being a widow. A handsome young cousin named Ramasamy endeavoured to console her and even proposed to marry her. The poor little thing knew that in the Christian religion widows are permitted to marry again, and perhaps her good



angel suggested the idea to her in order to bring her back into the right road. But then, Ramasamy must also be baptized, and his father would not listen to such a thing. These circumstances were reported to me and I thought it as well to interfere.

The chief of Ramasamy's village was a Christian. I sent for old Papoo and his wife and, after scolding them well for having forced their children to apostatize, I urged them to bring them back to me and to prepare themselves for baptism. They finally consented, were instructed, and I had the happiness of baptizing them.

We then talked of the projected marriage. I had a plan which I thought mighty knowing. I sent for the cousin and asked if he would fulfil his promise of marrying Kitterie, after having first become a Christian, or else be prepared for an action of breach of promise of marriage, the result of which would be that he would be condemned to pay Kitterie a pension. Ramasamy had learned his lesson beforehand. He declared himself quite willing to marry Kitterie but he refused to become a Christian. My plan was knocked on the head.

I was well acquainted with the chief of the village. From some words that had passed between us, I had seen that he was honest and also that he was anxious to be baptized. He promised to assist me in the matter of Kitterie's marriage, and it was he that struck the last blow to cousin Ramasamy's resistance.

"—Little brother," said he, "have no fear of becoming a Christian; you shall not be alone. Here am I, with my wife and children; this evening we will go together to the Father in order to learn the prayers, and many another will follow us."

Ramasamy was conquered; his father, Renguen, withdrew, hiding his face and weeping. I was greatly moved by the turn affairs had taken and all present were no less touched. The old hangman ran after Renguen, embraced him and brought him back, and this was the final touch.



To conclude, all these honest folk, some twenty-five or thirty in number, are under instructions. Some are already baptized, others will soon receive the sacrament, and I have great hopes that the whole tribe will before long follow them.

"—You perceive," I said to Ramasamy, "the result of your ult: God has been able to extract good from evil."

## VICARIATE-APOSTOLIC OF SOUTH-EASTERN PE-TCHE-LY.

The following story, which the Rev. Father Gaudissart tells us in his letter, is very interesting and really admirable for its very simplicity. Our readers will be edified and moved at seeing how a poor Chinese corresponded faithfully with the inspirations of grace, practised the noblest virtues, and died a most holy death, having lived the life of a saint.

### LETTER FROM THE REV. FATHER GAUDISSERT, MISSIONER IN SOUTH-EASTERN PE-TCHE-LY (CHINA).

Tchian-Kia-Tchoang, 6th May, 1896.

I am going to tell you the edifying story of a young Chinese who, at the age of twenty, died a most saintly death at our residence, a few days ago. I am sure that you will love him, and the story will be a fresh proof that, thanks to your prayers, the good work goes on here and that our land of Pe-Tche-ly is not always so sterile but that the good God can, from time to time, cull from it sweet flowers for his Paradise.

His name was Ignatius Wei. His father, a fervent Christian, enjoyed considerable reputation as a doctor and was, consequently, respected by all. Unfortunately, when Ignatius was barely four years old, his father died, leaving a wife and six children, two girls and four boys, of whom Ignatius was the third. The poor widow, finding herself without support, without advice, in the midst of a pagan village, followed the tide and, little by little, forgot Christian practices.



Having reached the age for study, Ignatius was sent to the pagan school, where he remained till he was twelve or thirteen years old, knowing absolutely nothing of religion.

Now, at this epoch a Missioner happening to make the rounds of his district in search of lost sheep, learned that at Tchian-Kia-Tchoang there had formerly been one or two Christian families and that from amongst the baptized children a certain number might be sent to the school of a neighbouring Christian settlement; this might be the means of bringing back the parents. For Ignatius, it was the first call of God and the point of departure for all those graces which followed. The offer of sending the child to school to learn his catechism and prayers was at once accepted by the poor widow, who really desired nothing more than to return to the practise of religion. As for the child, as soon as he had learned even a little of the catechism, he was in ecstasies, for his naturally pure heart was drawn towards God.

"—Oh! what a misfortune," said he to his step-brother, "what a misfortune that I should only learn to know God so late!"

You may be sure he had never read Saint Augustine and that it was spontaneously there burst from his heart the *Sero te cognovi!*

He determined to make up for lost time. Before long, he became an apostle to his own family. His two brothers had married fanatical pagans, and here, for a time at least, there was not the slightest hope; it was even dangerous to remain with them.

"—Mother," said the boy one day, "we cannot any longer remain in this village in the midst of pagans; we cannot serve God as He should be served, and to work out our salvation here is difficult. Let us go live in the neighbouring village where I learnt the catechism and where we have an uncle who is a Christian; with you and my little brother, we shall be quite happy."

This was accordingly done.

Unfortunately, this happy plan was upset by the death of the

mother, which sad event took place shortly afterwards, but at least, thanks to her son's care, the poor woman was enabled to die a Christian.



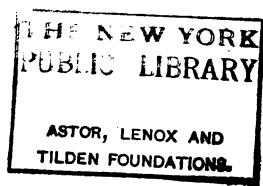
Meanwhile, Ignatius' two sisters had married into Christian families, and the boy, then about fourteen years of age, found himself and his little brother alone in the world. The Chinese laws and customs placed both boys under the guardianship of their eldest brother, but Ignatius could not bear the thought of living with this baptized pagan. He therefore asked and obtained a home with his eldest sister in the Christian settlement of Linn-Chang-seu.

Here the Missioner permanently resided, and the child could freely indulge his love for the things of God.

When the Missioner was at Linn-Chang-seu, the boy never quitted his side; he constituted himself his little attendant, rendering every possible service, so that in the village he was known as Brother Wei. Besides the pleasure he felt in being useful, he profited by his intimacy with the Father to improve his education, asking endless questions on the subject of religion. When the Father was not at Linn-Chang-seu, on every feast day, and often on Sundays, he would go a distance of two hours' walk to the Residency, in order to go to confession and Holy Communion.

It was at this time a desire began to take root in his heart; if he could remain at the Residency! How easily and with what fervour could he not there serve God! He confided in Father Menestrel, but for a long time he begged in vain. He did not seem talented enough to enter the college and thence proceed to the Seminary.

He offered himself as a servant: "he wanted no wages," he said; "he only asked leave to spend his life in the service of God." This phrase, so commonplace on the lips of those who come begging employment at the Residency, was with him the sincere expression of a most ardent longing. "And even," he added, "why cannot I become a Religious in the Society of Jesus? Our Lord calls those who wish to serve Him, and that is my wish!"





CUNENE. — Children of the mission.

B.



Finally, by sheer perseverance, he succeeded in obtaining employment, first, as assistant in the refectory, then, on the printing press, and finally in the dispensary. In these different occupations he was only distinguished by a modest, pious, gentle bearing and perfect willingness. It mattered little to him what office was assigned him, provided he was allowed to remain at the Residency.

Providence soon made it apparent that this boy was possessed of more than ordinary virtue. At this time, the venerable Father Gounet was drawing towards the close of his long career, fifty years spent in China; he required someone to render him the services necessitated by his infirmities, and these services Ignatius fulfilled with truly filial gentleness, devotedness and piety. Sometimes, it must be confessed, this attendance became a severe trial of patience. Ignatius accepted all smilingly and continued to wait on "the old Father Superior" with the same kind manner and the same willingness, and after his death always spoke of him with the most affectionate veneration.

"—I loved him as my mother," he said to me one day.

During his last illness, Ignatius delighted in repeating:

"—The old Father is praying for me. It is he who is calling me. I hope I shall see him in Paradise!"



His reward was not far off. Barely three months after the death of Father Gounet, Ignatius, returning from Linn-Chang-seu, whither he had gone in order to arrange some family affairs, was attacked by congestion of the lungs complicated with pleurisy, and in a few days his case was pronounced a very serious one. On the eve of the feast of Saint Stanislaus, he received Extreme Unction, and it seemed as if this gentle saint was inviting him to celebrate

his feast in Heaven! Such was his hope, his almost certainty; at all events, he was ready to go. One supreme happiness was reserved for him.

As soon as he learned that in all probability he was about to die, he begged the favour of being permitted to make his religious vows and his request was granted. Then, filled with joy, he awaited the hour of death with the most perfect serenity; but this hour was delayed. For five months he lay continually between life and death, and nothing could be more touching than to see him and to hear him conversing with our Lord and the Blessed Virgin, whom he always called: "Fondly loved Mother."

That he might ever have present in his mind the remembrance of the Passion, he begged to have a large image of the Crucified Saviour placed opposite his bed and he had another of the Blessed Virgin beside him; when unable to speak, his glance went from one to the other. Sometimes, when Acts of Faith, Hope, and Charity were suggested to him, he would add, in a transport:

"—Yes, I love God, I love God. I hope I shall soon see Him!"

"—But if your sickness should continue and you should have to suffer for months and months, would not the time seem very long?"

"—No, whatever God wills."

"—Even all your life?"

"—Even all my life. If God wishes that it should be so, I wish that it should be so."

Needless to say, he never for one moment faltered or lost hope. Lying, or rather sitting on open sores for weeks and months, it would scarcely be surprising if he showed impatience of his condition

"—Oh!" he would say, "Our Lord had a far more painful bed upon the Cross than I have."





I will conclude by relating the last conversation he had with his eldest brother, who has not yet followed his example. On the day that this brother came to see him, he was still able to speak a little. The conversation was confined to a few polite phrases, but when the visitor had left :

“—Father,” said Ignatius to me, “ call him back.”

Then, seated on his bed, with the sweetest smile upon his face and in the kindest possible tone, he first assured his brother that he had always felt the tenderest affection for him ; he then exhorted him to become converted as soon as possible, reminding him of their mother’s parting exhortations.

“—If you were in my place,” he added, smiling, “ would you be glad to die, as I am ? ”

He spoke thus for a quarter of an hour, not having the slightest suspicion of how beautiful and touching was this scene which, in the end, made even the hardened brother weep and promise reformation.

After his death, I read the few notes he had written ; he had copied out the four Books of the Imitation, with the reflexions and prayers, but what touched me most of all, was a little slip of paper upon which he had written the aim of his whole life. This little note was prepared so as to be always before his eyes while he worked. This is it, literally translated :

“ Lord Jesus, I am Your *man*, I renounce my own will to serve You always and in everything.”

Is not that a beautiful passport for Paradise ? Who would not be glad to present himself before the tribunal of God under the same conditions as this young Chinese, holding in his hand this simple, yet grand programme : to be upon earth, “ the man of the Lord Jesus ? ”



# MISSIONS OF AFRICA.




## PREFECTURE-APOSTOLIC OF CUNENE.

This Mission, which was founded in 1892 as an off-shoot of the Prefecture-Apostolic of Cimbebasia, counts as yet but a few hundred Catholics. It is in charge of the Fathers of the Holy Ghost, who are twenty-two in number. The trials through which the Mission has passed during recent years lead us to hope that God has great consolations in reserve in the near future for his valiant Missioners.

### LETTER FROM THE REV. FATHER MURATON, OF THE CONGREGATION OF THE HOLY GHOST AND THE SACRED HEART OF MARY.

#### During the Famine.

 E have just passed through a terrible famine whose victims are countless, a tenth, at least, of the whole population having fallen victims. At present the survivors, famished after a lent of four years duration, are in such a condition that their bones are almost piercing through their skin. The Mission must have been lost if it had not been the will of God to preserve it and if kind hearts had not placed their inexhaustible charity at our disposal. To-day, safe and sound, though having been sorely wounded, it continues its onward march. The late harvest, without being abundant, is up to the usual mark and everyone is content with it.

It will not be uninteresting to see what was the condition of the

Mission previous to the famine as compared with its present state.

In 1890, at the beginning of the famine, we had but two stations: Huilla and Jau. We have to-day five. Amongst the children in our charge, I do not count the little negroes more or less free who, when they are hungry, put on the best make-shift for clothes they can find and come to us to share in whatever is going.

After a period of unheard of trials, we possess five villages and are rearing above 650 children, though, poorer than even the Wandering Jew, we have not so much as a half-penny in our purse. Have we not, then, good need to trust in Providence and in the charity of our unknown friends?

**A Projected Foundation.—Departure.—Kaveravera.—The Portuguese Colony at Chibia.—Mount Mumpaka.  
—The Kakulovar.—A mystification.**

For a considerable time, we had been longing to penetrate into the dark continent in search of souls.

In a visit which he paid us, Mgr. Dias Ferreira, Bishop of Loanda, gave us strong encouragement to do so and we decided upon an exploration amongst the Va-Kihitas, a somewhat thievish and truculent, but otherwise well disposed people.

On the 5th September, then, we set out; our caravan consisted of the Rev. Father Antunes, Father Giguelay, Brother Maximus and myself. A pole-waggon drawn by thirty-six oxen was loaded with our baggage and confided to the care of the numerous porters indispensable on such occasions; two Mission children, five or six savages, kindly companions, and an old, bearded ass, weighed down with rheumatism and philosophy, closed in the line of march.

We started. All our brethren assembled to see us set out. A last shake hands; a last good-bye, then the whips cracked and at their quick, almost rapid pace, our oxen carried us far from the Mission.

Behold us in the forest, the heat overwhelming, a cloud of dust surrounding us. The country does not attract our attention, for it is an old neighbour, and thus we march on until the sun hides its rays behind the summits of the mountains.



Then came the camping, for the long, moonless night was at hand just as we found ourselves between two chains of steep hills, lesser ranges of the grand Cordillera of La Chella.

Behind a wooded knoll on the mountain to our right and about a mile off, lives a brigand chief, Kaveravera, whose name is dreaded for miles around. Like all who make war, Kaveravera, has not always been lucky. Not long ago, he sent a dozen of his robber comrades out on the raid, to steal the first drove of oxen they should meet in the neighbourhood. The little band set out, armed with rifles, spears, assegais, cutlasses and clubs. After a couple of hours they came up with a drove herded by three men who, however, took to flight, but a youth of eighteen or twenty who witnessed the act of brigandage started out single-handed in pursuit of the thieves. They had not gone a hundred paces when one of them fell dead, pierced by a bullet; a second met the same fate... the others, mad with terror, offered no resistance; they made off as fast as they could, leaving the young hero to cut off the heads of the two bandits at his leisure.

It is the custom in these parts, when one kills a man, to cut off the head and take out the heart to eat it. On the following day, the bloody trophy is carried round through all the friendly villages, when the happy conqueror is proclaimed a hero, and dancing, singing, and drinking go on. Each head of a family gives a prize upon the trophy being presented to him...and, in fine, the ladies, pointing to the hero of the feast, remark sententiously: "he will make his way in the world!"



The valley in which we encamped is tunnel-shaped, opening at its extremity upon a vast wooden plain called "tyiteta." We dined seated upon the grass, with stars for lamps and the cries of wild beasts for our concert. Then, prayers over, each one laid his head upon a stone and . . . away to the land of dreams. We started anew while it was yet quite dark, one of the negroes, torch in hand, placing himself at the head of the cavalcade to show the way and keep off wild beasts.

We marched thus for four hours, until at last the day broke and we found ourselves only a little way from the Portuguese colony of Chibia.

Chibia, a little town of some eight or nine hundred inhabitants, promises to become a city. The houses are regularly built, the streets wide and shaded by evergreen eucalyptus. The population is composed of the most varied elements. There are many natives of Madeira; some Portuguese and Brazilian merchants, and half a dozen Englishmen and Dutchmen monopolize the commerce, some of these having realized considerable fortunes.

Side by side with the White men, the Black race swarms, no longer the savage, but certainly not the civilized, that is, the Christian man, speaking a little broken Portuguese, more or less clothed in a something that may have been once upon a time pantaloons, and having gained nothing by his change of life, save a few more vicious habits.

Outside the village live a few Hottentot families, along with Bushmen and Boers, the latter come from the Transvaal in the hope of finding in this plain that terrestrial Eden, that promised land they are so long in search of . . . trusting, also, that later on they may be strong enough to get rid of the present inhabitants, Black and White.



On leaving Chibia, we reached an immense plain spreading out to the horizon on every side. It was at the time completely parched by the sun, although the soil appeared to be very fertile. Towards the north-east rose two mountains, two twin summits, having precisely the same form, the same height, the same irregularities of surface. These the natives call *Mumpaka*. On the summit of the eastern mountain the terrible sentence of the law is carried out, and on seeing the spot our Blacks could not help feeling a thrill of terror.

“—Look, Father,” they said, “look up there. If, when night comes, you see fire above there, you may be sure a man is dying! . . .”

“—Does the king of Kihita cause many to be put to death?”

“—Yes, a great many. If a man has stolen anything, if he murdered anyone, he is bound and brought before the chief, and at the assemblage of the Elders the king says to him: ‘my friend, be not afraid; I will give you back your liberty. Go up to the great palace; I will join you there before long.’ The great palace Father, is the mount of executions: it means death!”

When night came, I glanced up at the mountain. A fire was burning; a life was being quenched.



At the moment the thought struck us that we should like to pay a visit to the king, but his Black majesty not having been forewarned, the sight of our white visages might frighten him, might occasion both him and us mutual unpleasantness, so the visit was deferred to another occasion.

After a light meal, we lay down on the ground and tried to sleep, but the night being very cold, we resumed our journey toward three o'clock in the morning, as the site where we intended to

establish the Mission was still a half day's journey further on, on the banks of the Kakulovar river.

As we went along, the villages became more and more numerous, many of them being regular little towns containing from fifty to sixty families.

The savages recognized us from a distance and instead of flying, as they usually do from strangers, they approached us laughing and bounding along, even the children showing no fear, but coming to us to beg a little salt, a morsel of sugar for themselves, a pin, any little trifle. The only one who showed fear was a good old woman of eighty, whose flat nose managed, by some sort of gymnastic effort, to touch her chin. She remained crouched behind a tall old man, apparently her husband; there, trembling, her unnaturally large and toothless mouth wide open, she barely ventured a few timid glances at us, her old bald head poked out between the knees of her ancient partner.



At nine o'clock, we reached the great valley through which flows the Kakulovar. The vegetation here is tropical, the heat torrid, and the country one of rare beauty, a veritable terrestrial paradise upon which nature has showered her choicest gifts.

The river, majestic and terrible, in the rainy season pours down from the mountains, thundering, foaming, rushing along through its narrow bed in great volumes of water, destroying every obstacle that bars its passage. At such times it is dangerous, not only on account of its depth and width, but because of the sharks with which it swarms. It is a tidal river, but on account of the prolonged drought of the last four years, it is now almost dry.

When we arrived on the banks of the Kakulovar, some youths who were looking on from the opposite side came to meet us. Scarcely had they come close up, when they burst out into a wild laugh, pointing out, one to another, Father Giguelay and myself. Our curiosity was greatly excited, but we took the affair in good

part and laughed heartily ourselves. Little by little it dawned upon me that the sole cause of all this hilarity was our spectacles. These honest youths had, it appeared, never before seen upon the nose of man such appendages and, naturally enough, they made fun of us, taking us for bipeds of a new species. Their surprise was redoubled when, to show them that the glasses did not form an integral part of our visages, I took mine off. Astounded, they fell back a step, uttering a formidable "oh!" one young chap adding, with charming naivete: "Hallo! he has eyes!"

### **Description of the country.—Dances and mimic warfare.**

At last we arrived near a village inhabited by our old friends, the Tyimbaris. Here we pitched our tent in the shade of a tree and set out to explore the country, to look for the best site upon which to establish our Mission, to study the nature of the soil and, especially, to find out how the natives were disposed towards us.



The kingdom of Kihita is probably from twenty-four to thirty square miles in extent: a very small kingdom, is it not? And, moreover, the boundaries between tribe and tribe are not strictly defined, the idea of fixing territorial limitations not having yet occurred to these petty Black kings. They have neither custom houses nor frontier guards. Why should they? Each one plants his tent where he wishes; the forest is open to all.

The population of this little territory, according to a calculation based upon the number of villages and homesteads, may be set down at seven or eight thousand souls.

Night having fallen, we returned to our camp, and after supper a chorus of some sixty children came to give us a concert. The dance began. Around a great fire, lighted for the purpose, all these little blackskins jumped, bounded and sang for more than two hours in order to celebrate our arrival. The airs they sang were popular



ones, the words, of which I give you two or three couplets, were improvised :

Here we come, dancing, full of fun,  
Rejoicing in thoughts of favours to come,  
Who'll give us food?  
The bearded Father, he looks good.  
But he who beats iron like the pelt of an ass (1)  
He will give nothing, alas! alas!  
Who then will see us? The bearded Priest,  
Let us, then, sing, and thank *him*, at least.  
He came over the sea to visit us here,  
Though he drinks not himself, he gives us good cheer.  
We see them, we love them,  
They have come here at last,  
The Fathers, long promised in days that are past.  
Let us sing, let us dance, 'tis a festival day,  
Peace comes to greet us, war-cries die away.

After the children came the youths and men, to the number of two hundred or more. Their desire was to give us some idea of their mode of warfare, a fantasia after the Arabian fashion, the cavalry being on foot for want of horses.

They were a horrible spectacle. Their bodies and faces were daubed all over with red and yellow ochre and streaks of white, their heads surmounted by plumes of many-coloured feathers, and from their necks hung little greasy bags containing amulets, the precious charms which the sorcerers sell at a high price and which are supposed to ward off bullets and arrows, assegais and clubs.



Thus decked out, their arms in their hands, they grouped themselves about twenty paces from us, maintaining profound silence. Suddenly, a young man rushes out of a neighbouring thicket and, simulating the most abject terror, announces the approach of a numerous body of the enemy. The commander-in-chief gives the

(1) Brother Maximus, our blacksmith.

order to march forth to battle, a command which is responded to with a wild yell. In close order they advance, howling, mauling, screeching. As soon as they sight the enemy, with the agility of the antelope they bound behind thickets, down into trenches, into every possible ambush.

The fusillade commences, arrows whiz through the air, assegais and clubs cross, sighs and groans are heard, while in the distance hundreds of women and children ceaselessly utter the war cry, to encourage the combatants, and the tam-tam incessantly sounds the alarm!...It is really a terrifying spectacle, even though a sham fight. Suddenly, the clamour ceases, the uproar dies out, the battle is over.

The heroes return, covered with dust. In their midst, the prisoners march in mournful silence, their hands tied behind them, their countenances dejected. They are forced to seat themselves in two lines and the conquerors, ranging themselves in a great circle around, commence a harmonized chaunt, so melancholy, so unutterably sad that it makes the flesh creep. It is the chaunt of death. After a few minutes, the warrior chief utters a strident cry which all the others take up and, brandishing their arms over the heads of the prisoners, shriek: "you are about to die!" The victims, with stoic resignation, repeat: "we are about die!" and the carnage begins. This time, happily, it is only fictitious.

#### **A photographic display.—Visit to a chieftain.—**

#### **A royal palace.—Religious rites.—Sketches of manners and customs.**

The following day, the 8th September, being the feast of the Nativity of the Blessed Virgin, we said Mass at an altar erected in our tent, the first time, since the coming of our Saviour, that a Priest immolated the Sacred Victim in the interior of this savage country. What was not our emotion when offering the Divine Sacrifice for all these savages who surrounded us! ... We had intended to ex-

plore the neighbourhood on that day, for, as I felt a slight attack of fever, a long journey was out of the question.

Arriving near a large village, the chieftain invited us to visit him, and some sixty young men gathered round us. Father Antunes, armed with his photographic machine, determined to take a group and began to stretch out the legs of his tripod, upon which even the merriest grew serious. That ugly machine which grows long and short at pleasure, puzzled them! ... Next the whole machine was fixed. The lens, looking like a little cannon, then, behind it, the black box with its many folds terrified them . . . It required all our eloquence to keep them on the spot; but when we showed them on the glass plate the picture of their comrades reversed, feet up and heads down, they laughed immoderately. At last they allowed themselves to be photographed, some showing the full face, or whatever feature each one considered the most presentable.



In the evening, we paid a visit to the village chieftain, an excellent fellow who had just lost his wife and seemed in no way grieved by the loss. He did the honours of his palace. We entered a fortified enclosure by a narrow door through which a man could scarcely pass, and we suddenly found ourselves in the midst of huts grouped without any plan and separated from each other by pallisades, so that in case of attack, should the enemy succeed in demolishing the outer fortifications, he must still take each habitation by assault. These defences suffice against native thieves, but against the European, armed with his modern engines of war and rifles, these poles stuck in the ground would be but a mockery.

The huts are perfectly round and symmetrical, their height not exceeding that of a low-sized man. The centre is occupied by the fire-place and around this are pots, people and animals. An

indifferently tanned skin serves as bed, a stone, or a piece of wood rudely carved as bolster, and there, one on top of the other, the little ones uppermost, ten or fifteen Blacks sleep soundly.

In these primitive palaces, a narrow hole, low down, serves at once as door, window and chimney; it is the only opening in the house!



Beside each hut is an altar, upon which various religious rites are performed. This altar consists of a large flat stone, surrounded by sticks placed three by three at the back and on either side. In the evening, when the cattle come home from the pasturage to sleep in the enclosure, a fire is lighted on the altar, and when the cows have been milked the milk is placed for a few instants on the sacred stone, without which ceremony no one would drink it. It is upon this altar that, on every memorable occasion, the head of the family offers to God and the shades of his ancestors an offering of expiation or thanksgiving. This sacrifice sometimes consists of an ox, sometimes of a goat, while the poor have to content themselves with a fowl as their offering.

The king, who is here called Sova, likewise has his altar, and when their country is in danger, when some great misfortune has visited them, or on the day of any national festival, it is he alone who, surrounded by the Chiefs and Elders, has the right of plunging the knife into the victim's heart. Thus he is at the same time king and high priest, and each head of a family has a part in his sacerdos.



I cannot here enter in detail into manners, religion and laws, for these most attractive subjects would lead me too far. I cannot, however, pass over in silence one custom very characteristic of the barbarity of these peoples

When a child is born, the fetich priest is at once sent for. If the innocent creature is born perfectly formed, the sorcerer usually leaves it to make its way in the world, but if it shows any deformity whatever, if its little body does not correspond exactly to the standard of the national ideal, its fate is sealed. The sorcerer barbarously tears it from the arms of the poor mother, who sometimes makes a futile resistance, and, using his two hands as a vice, he strangles the new-born infant.

The aged, who are well treated amongst the Valupolos and the Vandjaous, are, on the contrary, considered as so many useless mouths by the Kihitas and the Gambos, or at least in certain districts of these peoples' countries. Therefore, when an old person becomes infirm, his relatives bring him, under one pretext or another to a neighbouring wood; a blow of a hatchet splits his skull and ends his existence.



Our visit at an end, and having replied kindly to the questions of a dozen little folk who surrounded us, we thanked the chief and returned to our camp.

The night passed in the midst of the most discordant uproar. Hyenas howled around and pursued our dogs under the very cart; the panther, bolder and wiser, penetrated into our larder and, of a goat killed the evening before, left us nothing to feast on but a heap of bones crushed into an unrecognizable mass.

### **On the river.—A brigand Chief amongst us.—The Eloe Hills.**

The following day ascended up the river, studying its upper course and looking out for a favourable spot for the projected foundation.

We continued our march in the midst of verdure. Over our heads spread an impenetrable curtain formed by the interlacings of

trees and plants, while brilliant hued birds and insects fluttered around us on every side.

We breakfasted in the shady bed of the river, in the midst of boulders, a thin thread of water being all that remained of the great river.

"*Sic transit gloria mundi!*" philosophically remarked Father Giguelay, seating himself on a dead branch, and, presto! he had not finished his sentence when the branch snapped and behold him in the water, his body beneath, his two legs, his arms and his head above the surface. Our philosophical Brother was quite taken by surprise at this unexpected bath. Father Antunes and I fished him out and ascertained, to the general satisfaction, that there were no broken bones: the sun did the rest. In the evening, we retraced our course down the river, not having found anything suitable for the future Mission, as for several leagues the Kaculovar flows between lofty mountains and the heat is suffocating.



At eight o'clock in the evening a savage, who was accompanied by five or six comrades, came to seek us in our camp; a tall, well-made man of about fifty years of age. At every movement one could see the muscles swell beneath his skin, while his proud bearing his haughty glance, his hair raised in the form of a crest, his war-plume, his two-pronged wand (sign of authority), all showed him to be an important chief.

He greeted us courteously and introduced himself: it was Tyitane, the robber chief! We were in good company!

"—I have come to make friends with you, the first white men upon whose faces I have ever looked. They say I am a thief, but I don't consider myself so; I only do as others do. However, if what I do is wrong, I am willing to mend. Let us be friends; let us be brothers!"

"—Very well," answered Father Antunes; "that is all very



4.

CUNENE. — Kihita mission upon the Cakulovar river.

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well, but if you want to be our friend, you must give up your brigandage."

"—For ever, my hand upon my heart!—" and the honest man pressed it upon his stomach—"henceforth, Father, I will do nothing without your advice. I adopt you as my father and my mother; you shall be my uncle and my aunt; you shall be my foster-mother."

Father Antunes would have enough to do to be all these!...

Finally, we parted good friends, but, unfortunately, the sudden conversion did not last long. However, Tyitane and we keep up friendly relations.



Early in the morning of the 10th of September we began the ascent of the Elœ Hills, which rise scarcely 340 feet above the plain, but so abruptly that the ascent is extremely difficult and we had to help ourselves up by clutching at everything within our grasp, hands and feet having enough to do.

Towards the summit, a rock some thirty feet high barred the passage. Father Giguelay and I made our way round it, while Father Antunes, braving the danger, began to climb it. A few projections, crevices and shrubs enabled him to reach half way up, but at that height fatigue and vertigo overcame him and he could neither go on nor come back; his whole body trembled. A few seconds more, and his strength must have entirely given way; the abyss was beneath him, and death awaited him below! Happily, the very imminence of the danger revived his courage; he continued the ascent with the tenacity of despair and at last, by a super-human effort, seized with his failing hands the upper ledge of the rock, drew himself up, and fell exhausted. A few minutes later we arrived by a circuitous path, happy to find him safe and sound.

Innumerable swallows' nests hung suspended from these rocks, and the poor little birds, fearing the destruction of their homes,

fluttered constantly around us, almost brushing our faces with their wings.



Behold us, then, on the summit of the Eloë Hills. We visited a mound called the Monkeys' Hill, a spot which was adopted as the site of the future Mission, henceforth to bear the name of Mount Saint Michael. Here we planted a cross.

### **Palaver after palaver. — Friendliness of chiefs and natives.**

On the 11th September we convoked the chiefs of the country, for the purpose of holding a palaver. We wished to establish ourselves in the district, but we wished first to ascertain the opinion of the natives on the subject, and it is only in an official assembly that it is possible to judge of the real feelings of a tribe.

Towards 10 o'clock on the morning of the 12th, all the pathways were crowded with groups of natives thronging to our encampment. With the gravity of Catos, they seated themselves, or, to be perfectly accurate, stretched themselves on their stomachs on the ground, and by mid-day at least three or four hundred, twenty-five of whom were chiefs, had assembled.

The convention began, all the natives being ranged in a semi-circle before us and presenting an almost imposing appearance. The Rev. Father Antunes was the first to speak, explaining briefly the object of our visit. At the close of his address, a formidable hurrah of approbation shook the very air.

The orators then replied :

“The Mission is welcome, for it is a pledge of security for the country. The panther is ceaselessly on the watch for the oxen, the women, and the children. Day and night must we watch to keep off this enemy. Henceforth the watchers may sleep in peace.”

While speaking, each chief rested both hands upon his knees

and, as is the etiquette, coughed loudly before beginning and spat to the right and left at the end of each eloquent phrase.

The meeting over, we delegated three chiefs to go to the king and announce to him our arrival, our intentions, and the result of the palaver. The ambassadors took the road to the capital and the others went their way, but not without having feasted royally at our expense.



About nightfall on the 14th, three trusted followers of the king of Kihita came to bid us welcome on the part of his majesty, who approved of all that had been done and, his capital being on our road, he invited us to make a stop there in order to hold another palaver with the chiefs from the upper country who had been unable to attend the meeting.

It was not without a feeling of sadness that, on the 17th of September, we said good-bye, or rather *au revoir*, to our kindly savages. We harnessed our oxen; our heavy waggon, jolting and creaking, hurried us away and by nightfall of the same day we were within sight of the royal dwelling.



After Mass, on the following day, we saw an immense crowd coming along the road from the capital. The old king advanced in front and a little behind him came his guard of *Muènes*.

We greeted each other frankly and the presentations began, each one announcing his name and title, proving that we were in presence of the highest authorities in the kingdom. For more than half an hour the noise was enough to deafen even the deaf. Then the turmoil ceased and we seated ourselves.

The Rev. Father Antunes recapitulated the explanations given at the first convention, and the dark-skinned orators made the same response that had been given by the chiefs of the lower

country. The king seems tractable enough: he is not wicked, and though from time to time he has a few heads knocked off, it is not by way of amusement, but simply to remind his subjects that he is the master.

His name is *Gongo*, but the family or dynastic name is *Longo riapola*, which, literally translated, means he who has stolen wisdom! . . . This wisdom, according to the learned men of the place, consists in not stealing the cattle of others, a thing which, they say, Gongo rarely does.



At night Gongo came to the camp, quite unostentatiously and without his suite, to have a chat with us around the crackling fire. Laying aside all etiquette, he seated himself on the ground, laughing like a child, asking the name of everything he saw and the why and the wherefore of everything, confiding to us, meanwhile, his troubles, his sorrows, and his joys. In truth, this honest monarch has but one fault, he is avaricious.

Our good Father Giguelay has been appointed Superior of the future Mission, where he will have much to endure, having to give up, to that terrible devourer, fever, a great part of his health, his strength, perhaps his life. But all this does frighten the true Missioner: he has already made the sacrifice of everything that could make him cling to earth, country, family, worldly prospects. He sees a country to conquer for Jesus Christ; that is enough, he marches onwards, ever onwards, hoping that if he fall, another will lift up his body, will lay it in the already half-dug grave, and then, continue his work.



The Kihita Mission is now actually founded and two Fathers and a Brother have given their lives to its work. A dozen ransomed orphans and such free children as have been confided to the Mission by our neighbours, their parents, form a little family that, with God's help, will one day become numerous.

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# CHRONICLE OF THE WORK.

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## Indulgences of the Association.

The indulgences and spiritual favours granted in 1889 for *five years* to clerical collectors for the Association, have been renewed before their expiration, and Rome now grants us a renewal of these indulgences for *ten years*. Last year, we notified this to our readers in the November number of the *Annals*.

As some have manifested a certain anxiety to know the exact text of the Apostolic Brief, we now publish it.

LEO P.P. XIII.

*Ad futuram rei memoriam. Admotæ Nobis preces a Præsidente Centralis Concilii Propagationi Fidei præpositi præseferunt per similes Apostolicas Litteras die IV mensis Augusti anno M. DCCCLXXXIX datas, facultatem fuisse ad Quinquennium factam presbyteris in pium opus propagandæ fidei adlectis benedicendi cum adnexis indulgentiis sacra numismata, coronas precatorias, Cruces, Crucifixos, et parvas Sanctorum statuas. Nuno autem elapso præfinito ipsius concessionis spatio, enixas Nobis idem Praeses humiliter adhibuit preces, ut veniam memoratam in aliud temporis proferre sive denuo elargiri velimus. Nos autem votis huiusmodi propensa voluntate annuentes, inspectis potissimum amplissimis pii ipsius operis in rem Christianam meritis, de Omnipotentis Dei misericordia ac B.B. Petri et Pauli App. eius auctoritate confisi, in aliud hinc proximum Decennium duraturam facultatem impertimur, ex qua presbyteri in pium dictum opus Propagandæ Fidei rite adlecti, servatis servandis, Cruces, Crucifixos, sacra numismata, coronas precatorias, ac parvas sanctorum statuas,*

*tempore sacrarum expeditionum publice, aliis vero temporibus privatim, benedicere et consuetis indulgentiis ditare, licite possint ac valeant. In contrarium facientibus non obstantibus quibuscumque. Datum Romæ apud S. Petrum sub Annulo Piscatoris die XXIV Aprilis MDCCCXCIV Pontificatus Nostri Anno Decimoseptimo.*

Seal.

M., Card. RAMPOLLA,  
*Vidimus et executione mandavimus,*  
 Lugduni, die 5 maii, 1894,

A. BONNARDET,  
 Vic. gen.

Seal.

### Our Almanacs for 1897.

The two Almanacs yearly on sale for the Society of the Propagation of the Faith, are already in print. Their object is to draw attention to our Work and win for it general sympathy by penetrating, under an eminently popular and attractive form, into schools, families, Catholic clubs, and, in fact, wherever possible. By making known the civilizing influence of Missioners, these little books win admirers and adherents for the great fostering Association of the apostolate; they therefore deserve mention in connection with the official publications of the Propagation of the Faith: the *Annals* and the *Missions Catholiques*.

In order to give some idea of the varied and interesting contents of our Almanacs, we quote the titles of the principal articles, now published for the first time, all written specially for these books and enriched with illustrations, for the most part from the skilful pencil of Monsieur Alexander Guasco, Secretary-General to the Council at Paris.

### Large Almanac of the Missions.

*A Reminiscence of Youth*, by Monsieur SULLY PRUDHOMME, Member of the French Academy; *The Missioner's Sowing Time*, poetry, by the Rev. Father DELAPORTE; *For God!* poem, by Monsieur Joseph SERRE; *An old Woman, a Youth, and what happened to them*, by the Rev. Father TRILLES; *The African Lakes*, by Monsieur de LAPPARENT, of the French Institute, Member of the Central Council of the Propagation of the Faith, Paris; *To Fast and abstain on Days commanded!* by Mgr. LE ROY; *Marriage amongst the Bachirombo*, by the Rev. Father CAPUS; *Human Sacrifices in India*, by Monsieur MILLARD; *Little Amy*, by Monsieur BAULEZ; *The last of a Race*, by Charles BUET; *Hymn to the Virgin Mary, Queen of Apostles*, music by Monsieur LEON PALIARD; *Jottings from Travels*; *Recreation*; *Review of the Year*, etc.

### Little Almanac of the Propagation of the Faith.

*To the Little Almanac*, by Monsieur Joseph SERRE; *Culled Flowers*, by a White Sister; *Songs of Loredan*, by Roger DOMBRE; *Musical Fantasias*; *How Repentance comes to us*, by Mdlle H. GAUTHIER; *Gendarme, Photographer, and Rajah*, by Monsieur BAULEZ; *The Copper Ring*, by Roger DOMBRE; *The Toilette amongst the Blacks*, by the Rev. Father TRILLES; *A Missioner's Ex-voto*, by the Rev. Father ALAZARD; *Recreations*; *Discovery*, melody by Monseigneur NEYRAT; *St. Vincent de Paul's Cat*, by Roger DOMBRE; *A Remarkable Conversion*, by the Rev. Father TRILLES; *The Pacific Mission of Theopholis du Palanquin*, by a White Father.

We beg that our Associates and the Directors of our Work in the various parishes do all in their power to circulate these picturesque, instructive, and attractive booklets.

### The MISSIONS CATHOLIQUES.

With the year 1897 will begin the twenty-ninth year of the Illustrated Bulletin of the Propagation of the Faith. Each number is divided into two parts: the first gives the current news of the apostolate and keeps the readers posted weekly in the doings of the Catholic world and in the general progress of civilization; the second part contains accounts of recently discovered peoples, their religion, industries, and history; geography and other sciences also occupy a large space in the *Missions Catholiques*. The importance and impartiality of the information published in this journal have won for it an honourable rank in the European press, and we cannot too highly recommend it to all our friends, who are enabled, by its perusal, to complete the news given them every two months by our principal organ, the *Annals* of the Association, of which the Bulletin is the auxiliary.

Each year's numbers make a fine quarto volume of more than 600 pages, with nearly 200 engravings and several most valuable maps. Thus, we have the history of the Church and the Catholic apostolate given in a series of sketches of the most varied interest and of the highest merit.

The subscription is 8s. 4d. for France; 10s. within the Postal Union, payable by Post-office Order in the name of Monsieur Le Directeur des *Missions Catholiques*, 14, Rue de la Charite, Lyons, or the subscription may be sent to the Offices of the Association, 12, Rue Sala, Lyons, and 20, Rue Cassette, Paris.

A specimen number will be sent free to anyone applying for it to 14, Rue de la Charite.

The profits are entirely devoted to the use of the Missioners.



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# NEWS OF THE MISSIONS.

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## EUROPE.

### THE MASSACRES IN CONSTANTINOPLE.

The journals have published the horrible details of those massacres which have of late deluged with blood not only towns relatively far removed from Europe, but the very capital itself of Turkey.

A correspondent writes to us from Constantinople, 17th September :

“ This fresh massacre has in no way surprised us, seeing that it was almost to be expected as the natural culmination of the shocking carnage which was, throughout the whole of last winter, so cruelly decimating the peaceful Armenian inhabitants of the provinces of Anatolia and which has had, within the space of a few months, more than one hundred and twenty-five thousand victims. Armed with bludgeons and cutlasses, the assassins butchered, like dogs, over eight thousand defenceless Armenians whose bodies, hideous to look upon, so horribly were they disfigured by the savage frenzy of the executioners, lay in heaps in the streets that were purpled with their blood !

“ This infamous butchery lasted no less than fifty hours, and was carried on with such infernal rage that if it had continued a few hours longer not a single Armenian would have remained alive in the capital and neighbourhood.”

## ASIA.

## THE TIDAL WAVE AT HAKODATE.

Monseigneur Berlioz, Bishop of Hakodate, writes from Sendai, 1st of July, 1896 :

“You have already learned by telegram the news of the tidal wave which, on the 15th of June, spread desolation along the north-eastern coast of the island of Nippon and the east of Ezo, from 38° to 40° of latitude. The official report of the Prefects of the three departments which have been devastated, register twenty-six thousand nine hundred and seventy-five deaths and five thousand three hundred and ninety wounded, making in all thirty-two thousand three hundred and sixty-five victims.

“We have had the great sorrow of losing in the catastrophe Monsieur Henry Rispal and a number of neophytes. Our beloved fellow-Missioner was in his room, chatting with the catechist and another Christian ; tea was served and they were about to take their evening meal.

“A shock of earthquake was felt, and shortly after, about eight o'clock in the evening, a deafening noise was heard resembling, according to witnesses of the event, a simultaneous discharge of a hundred cannons. This detonation was quickly followed by an unusual noise, like the crackling of an immense fire, but more accentuated. All rushed out. At this time Monsieur Rispal and his two companions were in the vestibule. The catechist fled in the direction of the mountain, calling to his companions to follow him. The other Christian succeeded in gaining the hill with the catechist, and for a moment they imagined the Father also had succeeded in reaching a place of safety. Alas ! their illusion was quickly dissipated : our beloved Father had been swallowed up in the catastrophe. His body has not been recovered.

“Next morning, when day broke upon this scene of death, in place of towns and villages there was nothing to be seen but a desolate beach strewn with the dead, with ruined houses, with dismantled roofs...”

## AFRICA.

NEWS FROM MADAGASCAR.—MARTYRDOM OF THE REV. FATHER BERTHIEU.—DEATH OF THE REV. FATHER VIGROUX.  
—DESTRUCTION OF 150 CATHOLIC STATIONS.

In the last number of the *Annals* we announced the capture and death of the Rev. Father Berthieu, news which had just reached us without any details. Since then, we have been informed of the circumstances of this cruel death:

When the rebels had led the Father outside the town, he found it difficult to walk and begged of his captors to loosen his hands a little that he might use his handkerchief to wipe the blood from his eyes for he could no longer see his way.

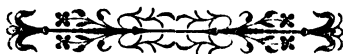
“—What do we care if you die?” was the answer. They bound him still tighter and led him towards the west of the village of Ambohitra, whose church and school had been burned a few days previously.

They then seized him by the two arms and, as he could no longer walk, dragged him to the brink of a deep river called Mananara; here they fired three shots at him, despatched him with blows of a cudgel and then threw his body into the flood.

A telegram of the 15th of September announces the death of the Rev. Father Vigroux, Superior of the Mission of Tananarive. This is a great loss for the Mission, especially coming, as it does, after the death of six other Fathers who died during the expedition or in consequence of maladies contracted in the military hospitals.

Mgr. Cazet, Vicar-Apostolic of Madagascar, lately communicated to us the following details :

How many losses we have to deplore ! One hundred and fifty Catholic stations have been destroyed. How many ruins to re-build ! How many families to comfort and help ! Those who would not take sides with the rebels were forced to fly and to abandon their houses, their goods, and their rice-fields, so that two thousand seven hundred persons who followed the lamented Father Berthieu and were flying with him towards Tananarive when the caravan was attacked by the enemy, are now in the utmost destitution. If peace is not promptly secured by the energetic repression of the rebels and the punishment of the chiefs, numerous rice farms will be left uncultivated and famine is to be feared for many districts. May the Lord have pity on Madagascar !





## NECROLOGY.

**MGR. RUTJES,**

**VICAR-APOSTOLIC OF EASTERN MONGOLIA.**

A telegram sent *via* Koulja (Turkistan) has just brought the sad news of the death of this Prelate to the mother house of the Congregation of the Immaculate Heart of Mary, Scheut-lez-Bruxelles. Mgr. Rutjes went to China in 1867, having been designated 11th of December, 1883, and pre-conized 27th of March, 1884, Titular Bishop of Eleutheropolis and Vicar-Apostolic of Eastern Mongolia.

**MGR. LAFERRIERE,**

**BISHOP OF CONSTANTINE AND HIPPONIA.**

This learned and zealous Prelate, who governed the diocese of Constantine for two years only, died at Paris on the 13th of August. Mgr. Ludwig Henry Laferriere was born at Paris on the 7th September, 1838. He was Canon of La Rochelle when, on the 18th of May, he was pre-conized and consecrated on the 15th of July, 1894, Bishop of Constantine, in the place of Mgr. Combes, who was transferred to the Archbishopric of Carthage.

**MGR. GUILLERMAIN,**

**OF THE WHITE FATHERS, ALGIERS, VICAR-APOSTOLIC OF  
NORTHERN VICTORIA-NYANZA.**

A telegram from Zanzibar announces the death of this young and valiant Bishop, taken prematurely at the age of thirty-five, at the very outset of an episcopacy full of promise: A native of the diocese of Lyons, Monseigneur Anthony Guillermain was preconized on the 11th of January, 1895, Titular Bishop of Tabarca and Vicar-Apostolic of Victoria-Nyanza.

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We recommend to the prayers of Missioners and Associates the soul of the Very Rev. Canon Deleage, Director of the Association of the Propagation of the Faith for the diocese of Puy and treasurer of the Work since 1868, who died on the 10th of August in the 77th year of his age. Also the soul of Monsieur Nicholas Giordano, Archdeacon of the cathedral of Albenga (Italy) and diocesan director of our Association.



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## DEPARTURE OF MISSIONERS.

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On the 6th July, the Rev. Father Jadoul, of the Mission of Scheut, embarked at Antwerp for the Belgian Congo.

—On the 2nd of August, 1896, the following Missioners of the Society of Foreign Missions, Paris, embarked at Marseilles :

Messrs. Clement Peter Chaumont (Tulle), for Southern Burmah ; Joseph Hospitalier (Montpellier), for Siam ; Peter John Trintignac (Mende), for Osaka ; Louis Perreau (Chambéry), for Mandchuria ; Alfred Lietard (Cambrai), for Yunnan ; Joseph Bourgain (Arras), for Southern Su-tchuen ; Philomen Augustus Darne (Le Puy), for Northern Burmah ; Gabriel Leo Demarest (Nancy), for Yunnan ; Adolphus John-Louis Roulland (Bayeux), for Eastern Su-tchuen ; John Claude Barriere (Clermont), for Kouang-si ; Julius Reynaud (Le Puy), for Hakodate ; John Lombard (Le Puy), for Eastern Su-tchuen ; Louis Mialon (Le Puy), for the Corea ; Frederic Benjamin Mazel (Rhodes), for Kouang-si ; Augustus Deniaud (Chartres), for Pondicherry ; Frederic Augustus Etellin (Maurienne) for Mandchuria ; Leo Balet (Agen), for Tokio ; Charles Joseph Mary Thirion (Lugon), for Kouy-tcheou ; John Peter Demeure (Viviers), for Eastern Cochinchina ; and John Peter Rey (Chambéry), for Western Tonquin. On Sunday, the 30th of August, there left : Messrs. Louis Grandjanny (Lyons), for Pondicherry ;

Alexander Paul Chabanon (Mende), for Northern CochinChina; Gustavus Joseph Williatte (Cambrai), for Kouy-tcheou; Henry Bar (Cambrai), for Western CochinChina; Louis L. Combes (Lyons), for Western Su-tchuen; Edward John Regis Villeseche (Le Puy), for Thibet; Alexander Ferdinand Allo (St. Brieuc), for Northern CochinChina; John Greff (Metz), for Western Su-tchuen, and Albert Victor Julius Deshayes (Coutances), for the Corea.

—The Rev. Father Verdier, Superior-General of the Madura Mission, who returned to France some time ago, embarked on the 13th September, along with six other Missioners of the Society of Jesus.





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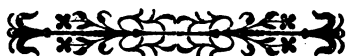
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## II.—SPECIAL FAVOURS GRANTED TO ECCLESIASTICAL BENEFACTORS OF THE ASSOCIATION.

I.—To every Priest who shall be charged in any parish or establishment to collect alms for the Association for the Propagation of the Faith, or, who either from his own resources, or otherwise, shall contribute to the funds of the Association a sum equal to the subscription of an entire circle of ten.

1st. *The favour of the privileged altar three times a week.*

2nd. *The favour to apply the following indulgences:—*

To the faithful at the hour of death, a Plenary Indulgence; to Beads or Rosaries, Crosses, Crucifixes, Pictures, Statues and Medals, the Apostolic Indulgences; to Beads, the Brigittine Indulgences.

3rd. *The faculty of attaching to Crucifixes the Indulgences of the Way of the Cross.*

II.—To every Priest who is Member of a Council or Committee, appointed to watch over the interests of the Work.

To every other Priest who in the course of the year shall pay to the account of the Association a sum equal at least to the amount of one thousand subscriptions (£108 6s. 8d.) from whatever source derived:

1st.—*The same favours enjoyed by Priests in the preceding category.*

2nd.—*The favour of the privileged Altar five times a week personally.*

3rd.—*The power to bless Crosses with the Indulgences of the Way of the Cross, and, moreover, the power to invest with the Seraphic Cord and Scapular, and to impart all the Indulgences and privileges granted to such investiture by the Sovereign Pontiffs.*

4th.—*The power to bless, and invest the faithful with, the Scapulars of Mount Carmel, the Immaculate Conception, and the Passion of our Lord.*

In case the collection of the special subscriptions should be for the moment incomplete, His Holiness prolongs the privileges of the Priest who shall have brought in the entire amount the preceding year, up to the current account.

III.—Every Priest who shall contribute once for all out of his private resources, representing the amount of one thousand subscriptions, shall enjoy, during his life, the favours granted to the Priests who are members of a Council.

These Indulgences are subject to the approbation of the Ordinary.

See the *Annals*, vol. xiv p. 72; vol. xxix, p. 221; and vol. xxxv, p. 65, for the conditions and explanations of these special favours.

NOTE.—It is particularly requested that all communications on the business of the Association be addressed to the Secretaries.

Right Rev. Mgr. Walsh, P.P., V.G., }  
Very Rev. Canon M. M'Manus, P.P., } Hon. Secs.

Rev. James Mac Veagh, C.C., *Secretary.*

Central Committee Rooms,  
22 Parliament Street.

SP1

GENERAL TABLE OF THE INDULGENCES  
GRANTED TO THE  
ASSOCIATION FOR THE PROPAGATION OF THE FAITH,  
BY  
THE SOVEREIGN PONTIFFS, PIUS VII, LEO XII, PIUS VIII,  
GREGORY XVI, PIUS IX, AND LEO XIII.

I.—INDULGENCES WHICH MAY BE GAINED BY ALL THE BENEFACTORS.

I. PLENARY INDULGENCES :

- |  |   |  |
|--|---|--|
| <ol style="list-style-type: none"> <li>1. On 3rd May.—The Feast of the Invention of the Holy Cross (the day on which the Association was established);</li> <li>2. On 3rd December.—The Feast of St. Francis Xavier, the Patron of the Association;</li> <li>3. On 25th March.—The Feast of the Annunciation;</li> <li>4. On 15th August.—The Feast of the Assumption;</li> <li>5. On 6th January.—The Feast of the Epiphany;</li> <li>6. On 29th September.—The Feast of St. Michael;</li> <li>7. On all the Feasts of the Apostles;</li> <li>8. Every month.—On any two days chosen by the Associates;</li> <li>9. Once a year.—On the day of the <i>general</i> commemoration of all the deceased Members of the Association;</li> <li>10. Once a year.—On the day of <i>special</i> commemoration of the deceased Members of the Council, the Committee, or the Circle of ten to which he belongs;</li> <li>11. The Day of admittance into the Association.</li> <li>12. At the hour of death, by invoking, at least in their heart, the sacred name of Jesus;</li> <li>13. The favour of the privileged Altar for every Mass said in the name of an Associate for a deceased Member.</li> </ol> | } | Or on any day within the Octave of these Festivals |
|--|---|--|

(Children who have not made their first Communion can gain the above-mentioned Indulgences by performing some pious work appointed by their Confessor).

II.—PARTIAL INDULGENCES :

- 1.—Seven years and seven quarantines *every time* an Associate performs in aid of the Society any work or devotion of charity;
2. 300 days *every time* an Associate assists at the *Triduum* on the 3rd of May and the 3rd of December;
3. 100 days *every time* an Associate recites *Our Father* and *Hail Mary*, together with the invocation of St. Francis Xavier.

All these Indulgences, both plenary and partial, are applicable to the souls in Purgatory.

III.—All such persons as contribute at one time two hundred francs (£8), at the least, for the purpose of establishing a permanent fund, even though this sum should be immediately expended on the Missions, shall be regarded as Members in perpetuity of the Association, and may enjoy in perpetuity the Privileges and Indulgences attached to the said Association, provided they observe the other conditions prescribed to the Associates.





ANNALS  
OF THE  
PROPAGATION  
OF  
THE FAITH

ISSUED EVERY TWO MONTHS.

VOL. LIX.—SEPTEMBER, 1896.—No. CCCXLXIII.

DUBLIN:

PUBLISHED FOR THE CENTRAL COMMITTEE  
OF THE ASSOCIATION FOR IRELAND,  
22 PARLIAMENT STREET.

W. POWELL, PRINTER, 22 PARLIAMENT ST.



The Association for the Propagation of the Faith throughout the Old and New World has been established for the purpose of assisting, by prayers and alms, the Catholic Missioners who are engaged in preaching the Gospel. The Members say one *Pater* and one *Ave* every day; and it is sufficient, once for all, to offer for this intention the *Pater* and *Ave* of their morning and night prayers, adding each time the aspiration: *Saint Francis Xavier, pray for us.*

The Subscription is *one half-penny per week* (or 2s. 2d. a year). One Subscriber in ten acts as Collector, and pays in the amount to another Member of the Association, who has ten such collections, in other words, one hundred subscriptions, to receive. Donations are likewise thankfully received from the Subscribers, and from others not Members of the Society.

Two separate Councils, one established at Lyons, and the other at Paris, distribute the funds among the different Missions. A report in full of the sums received, and of their distribution, is inserted every year in the *Annals of the Propagation of the Faith*. This publication, which is a continuation of the *Edifying Letters*, is lent free of charge to the Members for their perusal, and gives six times a year the news received from the Missions. One copy is supplied to every circle of Subscribers bringing in £1 1s. 8d.

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OF THE  
PROPAGATION  
OF  
THE FAITH

ISSUED EVERY TWO MONTHS.

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The Association for the Propagation of the Faith throughout the Old and New World has been established for the purpose of assisting, by prayers and alms, the Catholic Missioners who are engaged in preaching the Gospel. The Members say one *Pater* and one *Ave* every day; and it is sufficient, once for all, to offer for this intention the *Pater* and *Ave* of their morning and night prayers, adding each time the aspiration: *Saint Francis Xavier, pray for us.*

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GENERAL TABLE OF THE INDULGENCES  
GRANTED TO THE  
ASSOCIATION FOR THE PROPAGATION OF THE FAITH.  
BY  
THE SOVEREIGN PONTIFFS, PIUS VII, LEO XII, PIUS VIII,  
GREGORY XVI, PIUS IX, AND LEO XIII.

I.—INDULGENCES WHICH MAY BE GAINED BY ALL THE BENEFACTORS

I. PLENARY INDULGENCES:

- |   |   |  |
|---|---|--|
| <ol style="list-style-type: none"> <li>1. On 3rd May.—The Feast of the Invention of the Holy Cross (the day on which the Association was established);</li> <li>2. On 3rd December.—The Feast of St. Francis Xavier, the Patron of the Association;</li> <li>3. On 25th March.—The Feast of the Annunciation;</li> <li>4. On 15th August.—The Feast of the Assumption;</li> <li>5. On 6th January.—The Feast of the Epiphany;</li> <li>6. On the 29th of September.—The Feast of St. Michael;</li> <li>7. On all the Feasts of the Apostles;</li> <li>8. Every month.—On any two days chosen by the Associates;</li> <li>9. Once a year.—On the day of the <i>general</i> commemoration of all the deceased Members of the Association;</li> <li>10. Once a year.—On the day of <i>special</i> commemoration of the deceased Members of the Council, the Committee, or the Circle of ten to which he belongs;</li> <li>11. The Day of admittance into the Association.</li> <li>12. At the hour of death, by invoking, at least in their heart, the sacred name of Jesus;</li> <li>13. The favour of the privileged Altar for every Mass said in the name of an Associate for a deceased Member.</li> </ol> | } | Or on any day within the Octave of these Festivals |
|---|---|--|
- (Children who have not made their first Communion can gain the above-mentioned Indulgences by performing some pious work appointed by their Confessor).

II.—PARTIAL INDULGENCES:

1. Seven years and seven quarantines *every time* an Associate performs in aid of the Society any work or devotion of charity;
2. 300 days *every time* an Associate assists at the *Triduum* on the 3rd of May and the 3rd of December;
3. 100 days *every time* an Associate recites *Our Father* and *Hail Mary*, together with the invocation of St. Francis Xavier.

All these Indulgences, both plenary and partial, are applicable to the souls in Purgatory.

III.—All such persons as contribute at one time two hundred francs (£8), at the least, for the purpose of establishing a permanent fund, even though this sum should be immediately expended on the Missions, shall be regarded as Members in perpetuity of the Association, and may enjoy in perpetuity the Privileges and Indulgences attached to the said Association, provided they observe the other conditions prescribed to the Associates.



## II.—SPECIAL FAVOURS GRANTED TO ECCLESIASTICAL BENEFACTORS OF THE ASSOCIATION.

I.—To every Priest who shall be charged in any parish or establishment to collect alms for the Association for the Propagation of the Faith, or, who either from his own resources, or otherwise, shall contribute to the funds of the Association a sum equal to the subscription of an entire circle of ten.

1st.—*The favour of the privileged Altar three times a week.*

2nd.—*The favour to apply the following Indulgences :—*

To the faithful at the hour of death, a Plenary Indulgence ; to Beads or Rosaries, Crosses, Crucifixes, Pictures, Statues and Medals, the Apostolic Indulgences ; to Beads, the Brigittine Indulgences.

3rd.—*The faculty of attaching to Crucifixes the Indulgences of the Way of the Cross.*

II.—To every Priest who is a Member of a Council or Committee, appointed to watch over the interests of the Work.

To every other Priest who in the course of the year shall pay to the account of the Association a sum equal at least to the amount of one thousand subscriptions (£108 6s. 8d.) from whatever source derived :

1st.—*The same favours enjoyed by Priests in the preceding category.*

2nd.—*The power to bless the Crosses with the Indulgences of the Way of the Cross, and, moreover, the power to invest with the Seraphic Cord and Scapular, and to impart all the Indulgences and privileges granted to such investiture by the Sovereign Pontiffs.*

4th.—*The power to bless, and invest the faithful with, the Scapulars or Mount Carmel, the Immaculate Conception, and the Passion of Our Lord.*

In case the collection of the special subscriptions should be for the moment incomplete, His Holiness prolongs the privileges of the Priest who shall have brought in the entire amount the preceding year, up to the current account.

III.—Every Priest who shall contribute once for all out of his private resources, a sum representing the amount of one thousand subscriptions, shall enjoy, during his life, the favours granted to the Priests who are Members of a Council.

These Indulgences are subject to the approbation of the Ordinary.

See the *Annals*, vol. xiv, p. 72 ; vol. xxix, p. 221 ; and vol. xxxv, p. 65, for the conditions and explanations of these special favours.

NOTE.—It is particularly requested that all communications on the business of the Association be addressed to the Secretaries.

Right Rev. Mgr. Walsh, P.P., V.G., Dean, } Hon. Secs.  
Very Rev. Canon M. M'Manus, P.P., }

Rev. James Mac Veagh, C.C., *Secretary.*

Central Committee Rooms,  
22 Parliament Street, Dublin.









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